

A HANDBOOK
TO
OLD TESTAMENT HEBREW
BY
SAMUEL G. GREEN, D.D.
THIRD EDITION 1921

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The Word of our Lord was written in this language, and as time goes on little by little you will add to your understanding of many obscure passages and you will feel a sense of assurance and undisturbed certainty about them.

May His Blessing rest upon you and your family all the days!

A HANDBOOK

TO

OLD TESTAMENT HEBREW

GREEN

W O R K S
BY THE LATE
SAMUEL G. GREEN, D.D.

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A HANDBOOK
TO
OLD TESTAMENT HEBREW
CONTAINING
AN ELEMENTARY GRAMMAR OF
THE LANGUAGE

WITH
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES
AND COPIOUS EXERCISES*

BY THE LATE
SAMUEL G. GREEN, D.D.
AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY
4 BOUVERIE STREET & 65 ST. PAUL'S CHURCHYARD, LONDON, E.C. 4

**PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL**

PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament ; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them ; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance ; and the learner is earnestly requested not to proceed to the *Etymology* before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

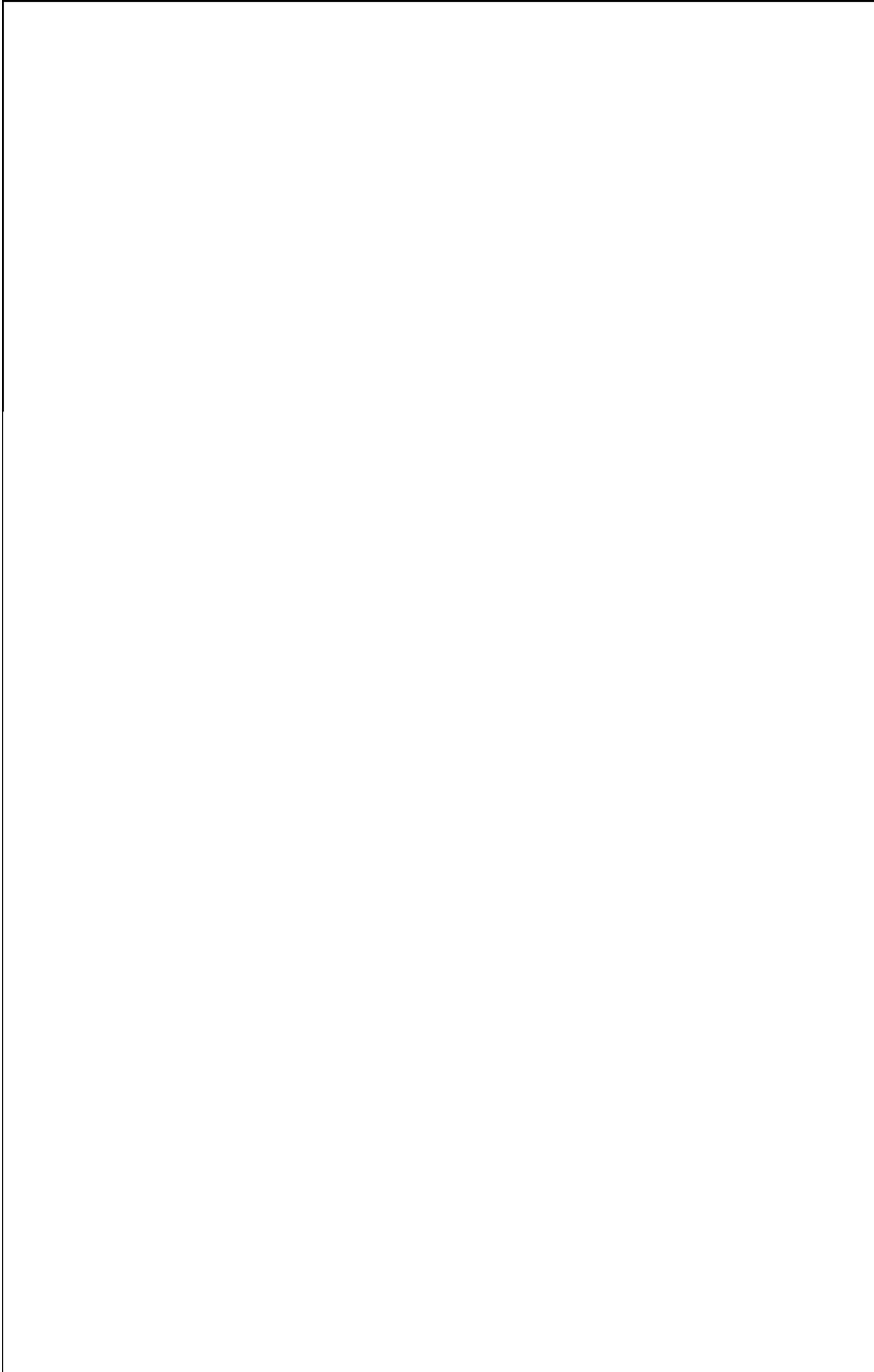
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PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.



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ADDENDA ET CORRIGENDA

p. 12, l. 5 from bottom. (*Qomets or*) *Qamets chatuph*. The student is advised to use the latter term only.

p. 14, l. 7 from top. *YHWH*. These are the consonants of the sacred name, which is probably to be vocalized YaHVeH. The vocalization Jehovah is not found earlier than 1518 A. D.

p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in *להיות* is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesh forte is implicit, e. g. *הַלְיִם*, for *הַלְיָם*.

p. 22, on § 38 (b). After the article the Daghesh is inserted when a *ח* or *ע* follows the *ו*, e. g. *הַיְעָפִים* *the Jews*, *הַיְעָפִים* *the weary*. But very rarely in other cases.

p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sheva** moves slightly, e. g. *יִשְׁרֵי*, which is 'formed' from *יִשְׁרִים*.

p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e. g. *כָּל-* (*kol*) but *שָׁתָּה* (*shāth*). But see below on p. 31.

p. 27, l. 9 from bottom, after (§ 48. 3). Add, but *בָּתִים* (*houses*) is an exception (*bāttim*, not *bottom*).

p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.

p. 31, last line. Also to distinguish defective long chireq from short cheriq, e. g. *יראָג* *they shall fear*, but *יראָג* *they shall see*.

p. 32. line 2. Add (3) Also with some forms of *היה* and *חיה*, e. g. *לְהִיּוֹת* (*vide supra*), *יְחִיּוֹת*.

p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.

p. 34. See on p. 184.

p. 45. § 105. The following Table may be useful :—

The Article before Gutturals.

INITIAL.	WITH VOWEL OTHER THAN QAMETZ.	WITH QAMETZ.	
		ACCENTED.	UNACCENTED.
א, ע	ַ	ַ	ַ
ָ	ַ (rarely ָ)	ַ	ָ
ְ	ַ (rarely ְ)	ַ	ְ
ִ	ַ	ַ	ִ

For the pointing of the Article before ? see above, p. 22.

p. 48, l. 7 from bottom. After עֲבָרִים add, and ע.

p. 66, l. 3 from top. After 'itself' add , when so used,

p. 69, after note (1). Add עַמִּי (with) is declined עַמִּים (1*)
 עֲמָם, עֲמָם, עֲמָם, עֲמָם, עֲמָם, and עֲמָם (p. f. עֲמָם).

p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, בְּכָחֵךְ וְהָ, Judg. vi. 14.

p. 77, ll. 5, 6. With בּ, בַּ the Sh'eva of the Inf. Constr. may be regarded as moving; with לָ as quiescent, e. g. בְּפִתְחָה but לְפִתְחָה.

p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.

p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (*Gesenius-Kautzsch, Grammar, § 51 a*).

p. 88, l. 3 of Hebrew. **תְּהִלֵּן**, pausal form of Hithp. in imperfect,
‘I will glorify myself’.

p. 96, l. 15, *the imperfect*. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.

p. 98, l. 9. **They all take the tone.** This is misleading; הַנּוּ, נָא, נְהִי never take it.

p. 99, l. 3 from bottom. Add, *Observation*. In Imperfects and Imperatives with ל this becomes לְ (long Qametz) before suffixes; e.g. שָׁלַחֲנִי, וְיִלְבֶּשֶׂנִי.

p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.

p. 107, l. 15. Add, Hence we may distinguish between **לִקְחָת** (*to take*) and **לִקְחַת** (Ezek. xxii. 12, Ginsburg, *thou hast taken*).

p. 119, bottom line. **וַיִּשְׁרֹנֵה**. This stands for **וַיִּשְׁרֹנֶה**. The first ' is instead of **ת**, as regularly in Arabic.

p. 122, bottom. Add Hiph. partic. **מַקִּים**, **מַפְקִיד**.

p. 144, l. 5 from bottom. **בַּי אָם**. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.

p. 153, l. 8 from bottom. **יָרַדְפָּ**. A strange form of the imperf. Qal, perhaps developed from **יָרַדְפָּ**.

p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the ' being part of the root.

p. 180, l. 2 from bottom. *the semi-guttural ר.* Add, The form might be Qal or Hiphil, but the context here decides for the former.

p. 184, l. 5 from bottom. In these books the double accent 'oleh wyôred (, ') is a stronger disjunctive than *athnach*, e.g. Ps. xxix. 9.

p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.

p. 217, bottom line. For **הָאֱלֹהָ** read **עָלָה**.

p. 224, l. 6 from the bottom of the Hebrew. **הַמָּקוֹם**, the Place, i.e. God.

p. 270, l. 4 from bottom of Table. **בִּרְפָּת**. Observe the *Daghesh lene* in the **ב** of the construct singular only.



PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left**.

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH^o; KORAH, HRK.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in father.

E long, as *a* in fate.

I long, as *ee* in feel.

O long, as *o* in foam.

U long, as *oo* in food.

A short, as *a* in lad.

E short, as *e* in pen.

I short, as *i* in pin.

O short, as *o* in pond.

U short, as *u* in but.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* $\underset{a}{N}$ $\underset{a}{R}$ $\underset{H}{H}$; *Debir* $\underset{i}{R}$ $\underset{e}{B}$ $\underset{D}{D}$; *Joktan* $\underset{a}{N}$ $\underset{o}{T}$ $\underset{k}{K}$ $\underset{j}{J}$, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HTVR; *Lo*, VL.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written HV^oK.

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG^o 6 .NS_i 5 .RN_e 4 .LB_e 3 .ND_a 2 .RB_a 1
 .NVMRH_e 12 .HPZM_i 11 .DRMN_i^o 10 .RBH_e^o 9 .HRK_a 8
 .LGLG_i 17 .BVGS_e 16 .MVHN_a 15 .HVHJ_e^o 14 .TVL_a^o 13
 .HHLB_i 22 .NVRBH_e 21 .HPLZ_i^o 20 .DVD_i_a 19 .HPZR_i 18
 .HRVBD_e^o 25 .KRB_a_a 24 .RZG_e_e 23

Exercise ii¹.

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.
6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.
11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.
15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON (i. 8).
19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.
22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBa'T. 25. NOB (i. 8).
26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR (i. 8).
29. PeDaHeL. 30. PUL (i. 8).

LESSON II.**THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters ; B their names ; C the symbols used to represent them in the following exercises ; D their nearest English equivalent in pronunciation ; and E their numerical value.

¹ The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	,	(see note C)	1
ב ¹	Bêth	b, bh	b, bh	2
ג ¹	Gîmel	g, gh	g (hard), gh	3
ד ¹	Dâleth	d, dh	d, dh	4
ה	Hê	h	h	5
ו	Vâv ³	v ³	v ³	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	t̄	t̄	9
ׁ	Yodh	y	y (j)	10
ׂ, final ׁ	Kaph	k, kh	c (hard), k, kh	20
ׅ	Lâmedh	l	l	30
׆, final ׂ	Mêm	m	m	40
׈, final ׃	Nûn	n	n	50
׉	Sâmech	s̄	s̄	60
׊	Ayin	'	(see note C)	70
׋, final ׊	Pê	p, ph	p, ph	80
׌, final ׊	Tsâdhê	s̄, ts	z, ts	90
׍	Qôph	q	k	100
׏	Rêsh	r	r	200
׎ or ׏	Shîn or Sîn	sh, s	sh, s	300
ב ¹	Tâv	t, th	t, th	400

¹ For special properties of these six letters, see Lessons III and IX.² See Lesson IV. ³ Often written Waw or Waw (the German w).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and ב *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and ג *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ו *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ו final goes below the line.

ה *He* and ה *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

daleth and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

שׁ *Shin* and שׂ *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שָׁלָחַ is read *Shalah*, but שָׂלָחַ ^a_a *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching gn or ng, while the LXX makes it Γ (g) in the word אִמְרָה Amorah (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked (1) in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways :—

(a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly =*v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בָת is *bath*, but בָתָה *vath*; כֵי *khi*, פֵי *phi*.

(b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning**, **not at the close** of a word or syllable; but see § 25 d (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **Beghadhkephath**, in Hebrew characters, בְגַדְחַקְפָת.

Exercise iii.

Read and put into English characters the following :—

- 1. אָבָה: 2. גָּדָר: 3. הָרָה: 4. דָּרָה: 5. לָבָן: 6. בָּנָה:
- 7. אֱלֹהִים: 8. אֲסָאָה: 9. הָזֶה: 10. נָדָב: 11. נָרָה:
- 12. סָדָר: 13. שָׁרָה: 14. צָלָקָה: 15. נָתָן: 16. כְּרָמֵלָה:
- 17. אֲרוֹנוֹה: 18. יְהֹוָה: 19. רָשָׁה: 20. עַתָּה: 21. פָתָחָה:
- 22. יְשֻׁרָאֵל: 23. צָרָה: 24. שְׁלָמָה:

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN.
2. RaBh.
3. QISH (i. § 19 B).
4. SaRaH.
5. BeN.
6. ShaRON (i. 8).
7. MeTh.
8. DaQ.
9. HaGhaH.
10. TheRaH.
11. RaChaBh.
12. KOR (i. 8).
13. GiLGaL.
14. DaViDh.
15. MoSheH.
16. BaRaDh.
17. GaMaL.
18. DaMeSheQ.
19. TaRaDh.
20. JaBhaL.
21. VaV.
22. ZaYiN (i).
23. CheBhRON (i. 8).
24. LUDh.
25. NUN.
26. PaRaSh.
27. \$aDaQ.
28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Dagheš Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1. בְּרַבֵּר אָדָנִי שְׁמַיִם נְעִשְׂרָן
na-'asu sha-mayim Ado-nai bi-dhebhar 1.
2. גָּר אֲנֹכִי ; קִי גָּר אֲנֹכִי
'a-nokhi gher ki ; 'a-nokhi ger 2.
3. הָרָה לְדוֹר. הַלְּפָה נְפָשִׁי
naph-shi da-lephah ledhor. dor 3.
4. קִי זָכָר אֶת דְּבָר קְדָשָׁו
kodh-sho dhebhar 'eth zakhar ki 4.
5. פִּי פֻּעָרָתִי וְאַשְׁאָפָה
va'esh'aphah pha-'arti pi 5.
6. תַּעֲתִי כְּשָׁה אָבָד
'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גָּמָר :
2. מְגֹוג :
3. כְּרָשָׁה :
4. חָתָה :
5. עָבָד :

6. פֶּלֶג: 7. דְּקָלָה: 8. אֲבִי: 9. נְדָבָה: 10. תְּחַתָּה: 11. גַּתָּה:
 12. גְּרוּעָה: 13. בְּצָרָה: 14. גֵּדָה: 15. תְּולָעָה: 16. צְבָאָה:
 17. בְּלָעָה: 18. דּוֹדָה: 19. תְּפֵלָה: 20. אַשְׁבָּלָה: 21. כְּרָמִי:
 22. פְּתָרָםָה: 23. יְפֵלָטָה: 24. צְוֹפָחָה: 25. בְּכָרָה: 26. פְּנָהָה:
 27. בְּגָעָן: 28. הַרְשִׁישָׁה: 29. פְּרָסָה: 30. טְפֵלָה: 31. קְדָרָה:
 32. מְכָרָה: 33. עַבְדוּךְ: 34. אַתָּה: 35. בְּירָאָה: 36. בְּיִי:
 37. אֲבִי: 38. פְּשָׁעֵי:

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the end of words, where (as Finals) they are thus written: *Kaph* (כ); *Mem* (ם); *Nun* (נ); *Pe* (פ); and *Tsadhe* (צ).

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters בְּמַנְפֵץ.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are ח ל ס ת נ.

EXAMPLES.

עֲמֵל 'amel, a labourer; . . עָם 'am, people.

אֵפֹד and אַף . . 'ephodh, an ephod ; . . אַף, 'aph, a nostril.

שׁ and **ץׁ** . . . **חַזְעָם**, 'esah, counsel; **ץׁעָם**, 'es, a tree.

Exercise vii.

Write in English characters:—

1. בְּךָ : 6. מַלְךָ : 11. הַמִּזְבֵּחַ : 16. נְתַנָּה :
2. הַמֶּלֶךְ : 7. לְדֹקָן : 12. זְקָנָה :
3. כְּהַבְּשָׂמָךְ : 8. דְּרַךְ : 13. זְקָנָה :
4. כְּהַבְּשָׂמָךְ : 9. בְּתֹךְ : 14. אַלְפָה :
5. כְּהַבְּשָׂמָךְ : 10. שְׁם : 15. זְוִיהָה :
6. כְּהַבְּשָׂמָךְ : 11. הַנְּתָנָה :
7. כְּהַבְּשָׂמָךְ : 12. גְּנַחֲנָה :
8. כְּהַבְּשָׂמָךְ : 13. כְּהַבְּשָׂמָךְ :
9. כְּהַבְּשָׂמָךְ : 14. כְּהַבְּשָׂמָךְ :
10. כְּהַבְּשָׂמָךְ : 15. כְּהַבְּשָׂמָךְ :
11. כְּהַבְּשָׂמָךְ : 16. כְּהַבְּשָׂמָךְ :
12. כְּהַבְּשָׂמָךְ : 17. כְּהַבְּשָׂמָךְ :
13. כְּהַבְּשָׂמָךְ : 18. כְּהַבְּשָׂמָךְ :
14. כְּהַבְּשָׂמָךְ : 19. כְּהַבְּשָׂמָךְ :
15. כְּהַבְּשָׂמָךְ : 20. כְּהַבְּשָׂמָךְ :
16. כְּהַבְּשָׂמָךְ : 21. כְּהַבְּשָׂמָךְ :
17. כְּהַבְּשָׂמָךְ : 22. כְּהַבְּשָׂמָךְ :
18. כְּהַבְּשָׂמָךְ : 23. כְּהַבְּשָׂמָךְ :
19. כְּהַבְּשָׂמָךְ : 24. כְּהַבְּשָׂמָךְ :
20. כְּהַבְּשָׂמָךְ : 25. כְּהַבְּשָׂמָךְ :
21. כְּהַבְּשָׂמָךְ : 26. כְּהַבְּשָׂמָךְ :
22. כְּהַבְּשָׂמָךְ : 27. כְּהַבְּשָׂמָךְ :
23. כְּהַבְּשָׂמָךְ : 28. כְּהַבְּשָׂמָךְ :
24. כְּהַבְּשָׂמָךְ : 29. כְּהַבְּשָׂמָךְ :
25. כְּהַבְּשָׂמָךְ : 30. כְּהַבְּשָׂמָךְ :

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh
(i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.
10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).
14. ToPh. 15. TaPhaPh. 16. Ba\$as\$. 17. QaMe\$. 18. BeN.
19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.
23. SheLaLaM. 24. TaRaPh. 25. YeLeKh. 26. MaYiM.
27. YaYiN. 28. 'aLePh. 29. SaMeKh. 30. PeRe\$.

LESSON V.

OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were sometimes indicated by the three consonants נ, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maṣṣorah*, ‘tradition’).

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long e, i, o, and u*.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets (—) = { *ā*, written *below* the consonant after which it is sounded, as *גָּד Gad*.
2. Tsērê (.. or ..) . . . = { *ē*, written *below* its consonant, as *גֵּר ger, בֵּן ben*.
3. Long Chīreq (— or ..) = { *ī*, written *below* its consonant, and generally followed by ', which in such a case is silent, and termed quiescent (p. 5, Note C), as *לִי li*.
4. Chōlem (ׁ orׂ) . . . = { *ō*, written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, *קֹה koh, יוֹם yom*. But the Vav must be sounded (1) when another vowel stands below it, as *גּוֹבֶּה goveh*; or (2) when any vowel or a certain point called *Shēva* is under the consonant immediately preceding, as *אַבְּוֹן avon*.
5. Shûreq (ׄ orׅ) . . . = { *ū*, written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. *עִירָעִיר ivver*. In every other case the Vav with a dot inside it is *u*, as *הָיָה hayu*.

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a*, *e*, *i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form — is rare. The vowel ī is frequently, and ē more seldom, accompanied by a quiescent '.

C. Thus four of the vowels have two forms:

Fully written	}	ê	ׁ	î	ׁ	ô	ׁ	û	ׁ
Defectively written .	}	ē	ׂ	ī	ׂ	ō	ׂ	ū	ׂ

D. The dot on ש represents also a *Chôlem*, to be sounded before the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on ש likewise represents *Chôlem*, to be sounded after the *s*, when no vowel stands below this *Sin*, as שִׁנְיָא *shinyā* sone (enemy).

F. ש (with two dots above it) is *Shō*, when no vowel stands below it, as שָׁנֵה *shōneh*; and ōs when the consonant immediately preceding has no other vowel-point, as עַשְׁׁה 'ōseh.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (ô) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עֲזָה *azah* (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא בַּן בֵּיתִי: 2. קַוְמִי אָזְרִי כִּי בָּא אָזְרָךְ:

'ôrêkh bha ki 'ôrî qûmî 2. bêthî khêñ lo ki 1.

3. קָוֵל קוֹרֵא: 4. גָּר אָנְכִּי: 5. יְבַשׁ חָצֵיר נְבָל צִיזָּה:

\$îš nâbhêl châśîr yâbhêsh 5. 'anokhî gér 4. qôrê qâl 3.

6. חָבֵר אָנִי: 7. שְׁירָה לֹו שִׁירָה: 8. רָאִיתִי רַשְׁעָן עַרְעִיזָה:

'âris râshâ' râ'ithî 8. shîr lô shîrû 7. 'âni châbhêr 6.

Exercise x.

Write in English characters :—

1. גָּדֵד: 2. בָּדֵד: 3. חָמֵם: 4. שָׁם: 5. מָה: 6. בְּרָה:
 7. יְפָה: 8. צָבָא: 9. רְעַה: 10. רְיִן: 11. עַז: 12. לְדָר:
 13. שֶׁד: 14. פֵּר: 15. קִישׁ: 16. תִּיז: 17. לוֹ: 18. מִצָּה:
 19. פָּלָל: 20. לְוֹט: 21. אֲתֹה: 22. קֹוץ: 23. צָאן:
 24. קְרוֹב: 25. בְּשָׁשׁ: 26. שְׁזָבָב: 27. פּוֹטָה: 28. סְגֻור:
 29. מְשָׁהָה: 30. גְּדוֹלָה: 31. אֲנָכִי: 32. לְשׂוֹן:

Exercise xi.

Write in Hebrew:—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gâr.
 7. Hēn. 8. Lō'. 9. Sûs. 10. Hâyâh. 11. Shîn. 12. Sîn.
 13. Lâkh. 14. Shâlôm. 15. Nûn. 16. Vâv. 17. Mô\$.
 18. Yôshêbh. 19. Gâdhôl. 20. Qûm. 21. Yôm. 22. Shômêr.
 23. Bî. 24. Bânîm. 25. Dâbhâr. 26. Shûr. 27. Bêñ. 28. Chôm.
 29. Hâyû. 30. Pôqêd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz.:—

See note in
Addenda Et
Corrigenda

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

- (1) *Qamets* (*a* long) and Q. *chatuph* (ɔ̄) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign — will always stand for *Qamets* (*a* long), except where a special note or translation is given.
- (2) The sign of short ī — may also stand for long ī. But long ī is most frequently written with a quiescent '.
- (3) *Shureq* (*u* long) and *Kibbutz* (*u* short) may both be expressed by —. But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i.e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הָאֵ is *hu*, he (not *hua*) ; הִיאֵ *hi*, she (not *hia*) ; אַיְלֵ *ail*, perhaps (not *aüllai*) ; שָׁאַילֵ *Shaul*, Saul (not *Sha-a-ul*). Of course the *Vav* quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as יָחִ *chai*, living ; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as יְנִ *eyn*, not ; נְגִ *gey*, valley ; preceded by *o long* or *short*, *oi*, as הּוֹיִ *hoi*, ho ! נְגִיִ *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as יָוָ *Vav* ; preceded by *e long* or *short*, *ev*, as שְׁלֵ *shelev*, peace, happiness ; preceded by *āy*, *āyv* (pronounced *āv*), as קְלֵיִ *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be *ha-ir* ; *bear*, *be-ar* ; *maintenance*, *ma-in-tě-nan-ce*, etc.

Exercise xii (Reading).

See note in
Addenda Et Corrigenda

1. עַל־יָד : 2. אֲשִׁירָה : 3. מִן : 4. חֹק : 5. טְחַחָה :
 'tuchāh 5. choq 4. min 3. 'eregh 2. 'al-yadh 1.

6. הַוְלֵךְ : 7. תָמִים : 8. וּפְעֵל : 9. עֲשֵׂה־לָהֶם :
 'hōlēkh 6. tāmīm 7. 'uphō'el 8. 'asēh-lāhem 9.

10. אֶדְ-מַתִּיחַ : 11. אָנָכִי לְיְהוָה אָשִׁירָה :
 'āshirāh 'anōkhī laYHvH 'ānōkhī 11. 'ad-māthai 10.

12. מְגַנֵּן אֶת יְרָאָה וּרְמָחָה : 13. מִים שָׁאַל חַלְבָּנְתָּנָה :
 nāthānāh chālābh shā'al mayim 13. vārōmach yērā'eh 'im māghēn 12.

14. עַל־דֶּרֶךְ שִׁיחָה : 15. אֶרְץ רָעֵשָׁה גַּם־שְׁמִים נְטָפִים :
 nātāphū shāmayim gam rā'ashāh 'eres 15. sīchū 'al-derekh 14.

Exercise xiii.

Write in English characters:—

1. שְׁוֹמֵר : 2. אַיִן : 3. אֶרְץ : 4. אַת מֵי יוֹרָה דְּעָה :
 5. זֶה יֹאמֶר לְיְהוָה אָנִי : 6. פֶּלַא יוֹעֵץ אֶל שְׁרַשְׁלָוּם :
 7. יִשְׁאַחֲד אֵין שְׁנִי גַם בֵּן וְאֵח אֵין לוֹ : 8. יִשְׁוּבֵי עַל
 עַקְבָּךְ : 9. כִּי בַּעַר אָנָכִי מִאִישׁ : 10. אַת־כָּל־זֶה רְאִיתִי :
 (kol)

Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.
 7. Min. 8. Sheleg. 9. Deleth. 10. Pethach. 11. Qesher.
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.
 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.
 26. Na'al. 27. 'Ayin. 28. Pegha' (y). 29. Sedeq. 30. Sar.
 31. Sheqel.

LESSON VII.

OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e.g. **דָבָר**. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sheva**; and is indicated in the following exercises by a small e above the line, e.g. **דָבָר** *d^ebhar*.

23. This Sheva signifies either (*a*) the **end** of a syllable, or (*b*) the **beginning** of a syllable. In the first case it is termed **Silent Sheva**, from the fact of its being inaudible; in the second case **Vocal Sheva**, from the fact of its being audible as a very short *e*.

Thus, **אֲפָרִים** is *'eph-ra-yim*, but **רְאֵיבָן** *Re'u-bhen*.

24. It thus becomes important to determine when a Sheva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Sheva is vocal, and therefore audible (as *e*):—

(1) At the **beginning** of words, i.e. when it stands under the first consonant, as **כֶלִי** *k^eli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as **נִינְיָה** *Ni-n^eveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as **אַבְלָה** *a-bh^elah*.

(c) When the **preceding consonant has a Sheva**, as **אַשְׁקָלוֹן** *ash-q^elon*.

(d) Under letters containing the dot called **Daghesh** (Lessons III, IX), as **דָרְקֵמָן** *Dar-k^emon*; **קְטַלָּע** *qit-t^elu*.

(e) After a so-called **slight vowel** (Lesson XV), as בְּרַבֵּר *bi-dh^ebhar*.

(f) When **Beghadhkephath** follows, unmarked by *Daghesh Lene*, as לְבָנָן *Lebha-non*; בְּרִנְתָּה *bi-d^eghath*.

25. **Sh^eva** is silent, and only acts as **divider of syllables**:—

(a) When the vowel preceding is a short one, as אֲחָב 'Ach-'abb. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לְהִיּוֹת *li-h^eyoth*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תְּקִתְלָנָה *Tekhthalnah*.

(c) When two Shevas come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-rekhem*.

(d) Sh^eva may in two cases stand at the **end** of a word, and then is always *quiescent*: (1) If the word ends in Kaph, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent Sh^eva, as קְטַלְתָּ *qa-talt*.

(e) Sh^eva is also silent *before* a *Daghesh*, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מְעֻבָּרוֹת *ma'-bero^{oth}* (§ 49).

Exercise xv (Reading).

1. לְאָסָתָה: 2. נִשְׁמָדוֹ בְּעֵינֵ-דָאָר: 3. אֶם אַשְׁכָּחָךְ:

'esh-ka-chekh 'im 3. bh^een-do'r nish-m^odhu 2. l^ea-saph 1.

4. יְרֻשָּׁלָם תִּשְׁבַּח יְמִינִי: 5. זָאָב יִטְרָף:

yit-raph z^eebh Bin-ya-min 4. y^emi-ni tish-kach Yeru-sha-laim

6. זָרָחָה לְנָגָה יְמִלְכִים לְאוֹרֶה גּוֹיִם וְהַלְּכָה:

zar-chekh l^eno-ghah u-m^ola-khim l^eo-rekh gho-yim v^eha-lekh^u 5.

7. נְפָשִׁי יְשֹׁבֶב יְנַחֵן בְּמַעֲגָלִי-צָדָק לְמַעַן שְׁמוֹ:

sh^emo l^ema-an sedeq bh^ema-g^elei yan-che-ni y^esho-bhebh naph-shi 6.

8. הַנְּזָעֵדִי אַתְּמַד-בּוֹ בְּחִירִי רַצְתָּה נְפָשִׁי:

naph-shi ra-^ethah b^echi-ri bo 'eth-mokh 'ab-h-di hen 7.

See note in
Addenda Et
Corrigenda

Exercise xvi.

Write in English characters, indicating vocal Sheva by a small e above the line :—

1. בָּאָרֶץ : 2. וְאַחֲרָה : 3. חִצְרוֹן : 4. יְבִנֵּי : 5. תְּלִמְזִי :
6. גְּשִׁיר : 7. הַרְבִּיעִי : 8. יְבָתָר : 9. רְאֵיבָן :
10. זְכָר : 11. נְהַפְּכָה : 12. מְרָאָה : 13. יְרֻדְפּוֹנִי :
14. וְשַׁבְתִּי בְּבִית־יְהֹוָה לְאַרְךָ יְמִים : 15. עַזְרָה
בְּצָרוֹת נְמַצָּא מָאָד : 16. נֵר לְרִגְלֵי דְּבָקָה : 17. כְּבָוד
מְלִכּוֹתָךְ יְאִמּוֹרָה : 18. וְמִמְשְׁלָתָךְ בְּכָל (bəkhəl) דָּוָר
וּדָוָר : 19. לְגַזֵּר יְסִיףָ לְגַזְרִים (lighəzārim) כִּי לְעוֹלָם

חִסְדָּו :

LESSON VIII.

OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (֖); *Seghol* (֐); or *Qomets* (֑). Such compound is termed a **Chateph-vowel** (חַטֵּף=hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels :—

(1) **Chateph-Pathach** (֖֑) sounded as very short a, as אַמְשָׁאָם *Amasa*.

(2) **Chateph-Seghol** (֐֑) sounded as very short e, as אֵלִיאָב *Eliab*.

(3) **Chateph-Qomets** (֑֑) sounded as very short o, as חָזִי *Chozi*.

30. In compound Sheva both the vowel and the Sheva stand under the same consonant, and are regarded as *one*, while a simple Sheva must always stand *alone* under its consonant.

31. It should also be noted that **the sign — accompanied by a Sheva is always o short** (§ 55).

Notes on Compound Sheva.

A. The student will observe that the presence of a compound Sheva generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sheva is compounded, as **הַחֲלִי hech'li** (§ 65. c).

B. It should be carefully noted that the **compound Sheva is essentially a Sheva** conforming to the laws of simple Sheva, and **not a full vowel**.

TABLE II. VOWELS.

CLASS.	LONG.	SHORT.	SIGN.	NAME.	EXAMPLES.
A	ā	a	—	Qāmets Pathach	בָּרְ בָּלְ
E	ē ē	e	Tsērē Sēghôl	בֵּיןְ בֵּןְ מֶלֶךְּ
I	ī ī	i	· ·	Long Chîreq Short Chîreq	לִיןְּ הַקְטִילְ
O	ō ô	o	· ;	Chôlem Qāmets chatuph or Qōmets	טוֹבְּ מִשְׁׁהְ קָטְלִיְּ
U	ū ū	u	· :	Shûreq Qibbutz	קָםְ or קָוםְ יִקְהָ
Indistinct Vowels	{ Simple Sheva	e	—	Sheva	פָּלִיְּ
		a	:	Chateph-pathach	חַמּוֹרְ
		ε	~:	Chateph-seghol	אַלְהִיםְ
		o	~:	Chateph-qomets	חַלְיְ
		—	—		

Exercise xvii (Reading).

In transliteration the compound Shevas are represented by a, e (Gk. ε), o above the line.

1. חָנוֹךְ :	2. הַתְּרִיר :	3. אֲלִיְּפָל :	4. אֲלִיאָל :
'chânôkh 1.	hah'rârî 2.	'alîphâl 3.	'eli'âl 4.
חָנוֹךְ :	הַתְּרִיר :	אֲלִיְּפָל :	אֲלִיאָל :
5. אֲהַלְיִ-קָּדָר :	6. בִּימֵי שֶׁמֶגֶר בֶּן-עֲנָת בִּימֵי יְמִיל :	7. מִידְזָה בָּא מַאֲדָוָם :	8. יְבַחַר :
'oh'le-qêdhâr 5.	yâ'el bimê ben-'anâth Shamgar bimê 6.	mî-zeh mè'dhôm bâ 7.	yibhchar 8.
אֲהַלְיִ-קָּדָר :	בִּימֵי שֶׁמֶגֶר בֶּן-עֲנָת בִּימֵי יְמִיל :	מִידְזָה בָּא מַאֲדָוָם :	יְבַחַר :
9. וְנָעַמָּן שָׁרֵצָבָא מֶלֶךְ-אָרָם הָיָה :	10. אֲלֹהִים חָרְשִׁים :	11. נְתַנְּנָה יְהֹוָה תְּשֻׁעָה לְאָרָם :	12. כִּי-בָּרוּ
veNa'mân 9.	hâyâh melekh-'arâm sar-\$e'bha 10.	châdhâshîm 'elôhîm 11.	kî-bhô phânîm 12.
וְנָעַמָּן שָׁרֵצָבָא מֶלֶךְ-אָרָם הָיָה :	אֲלֹהִים חָרְשִׁים :	נְתַנְּנָה יְהֹוָה תְּשֻׁעָה לְאָרָם :	כִּי-בָּרוּ
13. גָּדוֹל לְפָנִי וַנְשָׁא אֲדָנָיו פְּנִים כִּי-בָּרוּ	14. אִישׁ גָּדוֹל לְפָנִי וַנְשָׁא אֲדָנָיו פְּנִים כִּי-בָּרוּ	15. לְאָרָם :	16. נְתַנְּנָה יְהֹוָה תְּשֻׁעָה לְאָרָם :
gâdhôl liph'enê un'esû' 'adnâyv kî-bhô 13.	gâdhôl liph'enê un'esû' 'adnâyv kî-bhô 14.	la'arâm teshu'âh YHVH nâthan 15.	la'arâm teshu'âh YHVH nâthan 16.

Exercise xviii.

Write in English characters:—

1. נְחָמָיו : 2. בְּעַרְבָּה : 3. חָלוֹא : 4. אָשָׁר : 5. יְעַקְּבָּה :
6. אָנָּי : 7. חָרְבִּי : 8. בְּעַמְּלָא אָנְשׁ אַיִלְמָו : 9. וְאָנִי-
- בָּעַר וְלֹא אָרָע : 10. תְּאַנְּפָתְבָנִי : 11. אָמָת מְאָרֶץ
- תְּצִמָּח : 12. אָוְדָה אֲדָנִי אָלָהִי בְּכָל (bekhol) לְבָבִי :
13. יְעַלְּזָ שְׂדֵי וְכָל- (khol) אָשָׁר-בוֹ : 14. מְשָׁה
- וְאָהָרְן בְּכָהָנִי : 15. חָלָא אֲלֹהִים זְנַחְתָּנוּ :
16. אֲלֹהִים אַלְ-דָּמִי לְךָ :

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak *Daghesh*) or **Daghesh Forte** (strong *Daghesh*).

33. *Daghesh Lene* is found only in the six **aspirates** בּ, גּ, כּ, פּ, תּ, מּ (*leghadhkephath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghesh Forte* may occur in **any** consonant, **except the gutturals** נּ, הּ, כּ, יּ, and the semi-guttural רּ; its effect is to **double its consonant**. It is in fact a contraction: thus עַבְיִ is written instead of עֲמַםִּ.

34. It will be seen by § 33 that doubt as to whether a *Daghesh* is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take *Daghesh forte* (exception in § 37. 3). Thus בּ is *bēn*.
- (b) *Daghesh* in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבּוֹ is *libbō*.
- (c) *Daghesh* in an aspirate **immediately preceded by a silent Sheva** is *lene*. Thus מִשְׁפָטִ is *mishpāt*.

35. *Daghesh Forte* in an *aspirate* is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh*.

36. The student will have noticed that the aspirates sometimes have *Daghesh Lene*, sometimes not. The following are the rules which determine its presence or absence:—

- i. **Daghesh Lene stands in a *leghadhkephath* letter—**
- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר בָּרוּתִ a *high mountain* (for הַ see

§ 60) **כָּל־דָּבָר** ; **הַקְדִּשָּׁת** *every word ; thou hast sanctified.*

(c) In the **beghadhkephath** letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ thou (fem.) *hast killed*; פִתְבַּחַת thou (fem.) *hast written*.

ii. On the contrary, these letters are written **without Dagheš Lene** and are aspirated—

(a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that **ה** (see § 60) and **י**, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא נֶדֶל *a great army*; אָלֵיךְ בְּאַתִּי *I have come to thee*; but שִׁמְעָה בְּנִים *rumour about sons*; נֶבֶה נֶדֶל *a great height*. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Dagheš Lene may stand.

(b) Generally **after a vowel or Shéva vocal**, whether simple or composite, e. g. אָבָּא *a father*; אָכְלָבְּ *I will write*; גָּבְלָי *a limit*; יָפְיָה *beauty*; מָלְכָי *kings*.

(c) In the **ב** of the termination **בָם** and **בָּנָי**, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghesh Forte** :—

(1) Where the same consonant occurs twice without an intervening vowel, e. g. נָתַנְנוּ we have given, for נָתַנְנָה.

(2) Where a consonant is assimilated to the one following, e. g. יְמִינֵי he will give, for יְמִינָה (Dag. lene); יְקִחֵה for יְלִקְחָה. A good example is the definite article, perh. once הַל, now attenuated into the prefix הַ, with Daghesh in the first letter of the word to which it is prefixed: thus, the gold הַזְהָבָה. Both these cases may be called **Daghesh Forte Compensative**.

(3) Where two words are closely connected, e. g. מַה־הָךְ what is it to thee? מַה־זֶּה what is this? This is called **Daghesh Forte Conjunctive**.

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שִׁבֵּר *he has broken* comes שִׁבֵּר *he has crushed*; from נִכְבֵּר *he has become strong* comes *strong*.

Daghesh Forte Characteristic.

38. But the reduplication is omitted, and **Daghesh Forte falls away** :—

- (a) At the end of words, with exception of נִתְחַת and אֶת. נִתְחַת
- (b) With הַ, e.g. הַיָּאָר *the river*, for הַיָּאָר *and he was*, for הַיָּהִי. (Exceptions are rare, e.g. הַיָּהִי *the Jews*; הַיּוֹלִים *the Greeks*; הַיּוֹנִים *the wild goats*.) Also with some other letters when they are pointed with Sheva vocal, especially נ and ק.
- (c) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

1. גָּבָור :	2. רַבְתָּה :	3. אֲלָה :	4. חִנְחָה :	5. אֲלָה :
'elleh	5. hinnēh	4. 'essâ	3. rabbath	2. gibbôr
6. קִיוּתִי :	7. עַמּוֹ :	8. לְבִי :	9. מִמְּרוֹחַ - שְׁמֵשׁ :	1. 'aqath
mimmizrach-shemesh	9. libbi	8. 'immô	7. qivvithî	6. hashshāmayim
10. הַגִּידְךָ הַשְׁמַיִם צְדָקָךָ :	11. מִקְׁוֹל אָזִיב מִפְּנֵי עֲקָתָךָ :	12. פְּנַצְעָךָ :	13. פְּתַחְאִים :	14. פְּצָצָךָ :
'aqath mipp'nenê 'oyébh miqqôl	11. sidhqô hashshâmayim higgidhû	12. râshâ	13. p'ethâ'im	14. pašâ
15. עַלְיִ פִּיהִם :	16. נִשְׁבְּחָתִי כְּמַת מִלְּבָה :	17. לְאַחֲרָה :	18. הַיְרָן לְאַחֲרָה :	19. וְאַבְּיִטָּה :
gal-'énai	16. millébh kheméth nishkachtî	17. le'âchôr	18. yaskil hinnêh	20. ve'abbiṭâh
20. עַבְּדִי יְרוּם וְנִשְׁאָה :	19. כָּנְזָה גּוֹיִם רְבִים :	21. כְּלָנָג :	19. rabbim gôyîm yazzeh kên	20. kullânû
kullânû	20. v'enissâ yârâm 'abhdî	ta'inû	19. 'abhdî	21. kass'ôn

כְּצָאן תְּעִינָה :

Exercise xx.

See note to Exercise xix.

1. בָּאַ : 2. הָגֵהַ : 3. אֶצְקָהַ : 4. עֲבָדִיַּהַ : 5. מְשֻׁפֶּתַ :
6. לְגֹוִיםַ : 7. פְּשַׂתְּחָהַ : 8. הַשְׁמִיםַ : 9. וְאַתְּנָהַ :
10. מְשָׁאַ דּוֹמָהַ : 11. הַבּוֹקַ תְּבֹוקַ הָאָרֶץַ וְהַבּוֹזַ תְּבֹזַ :
- כִּי יְהוָהַ דָּבַרְתָּ אֶתְּ הַדְּבָרַ הָזֶהַ : 12. בְּשִׁירַ לֹאַ יְשַׁתְּרַ :
- יְיןַ : 13. כִּירְאָרְבּוֹתַ מְמֻרוֹםַ נְפַתְּחָהַ : 14. אִמְרָתִי
הַגְּנִיַּ הַגְּנִיַּ אֶלְ-גּוֹיַ לֹאַ-קְרָאַ בְּשָׁמִיַּ : 15. פְּרַשְׁתִּיַּ יְדִיַּ
כָּלַיַּ (kōl) הַיּוֹםַ אֶלְ-עַםַּ סּוֹרְרָהַ : 16. כִּי הִיאַ אִמְרָ
וְיִהְיֵהַ הַוָּאַ צְוָהַ וְיַעֲמֵדַ : 17. מְשֻׁמְּדִיםַ הַבִּיטַ יְהֹהָהַ :
18. קְשַׁתַּ גְּבָרִיםַ חֲתִיםַ : 19. הָגֵהַ קְטָןַ נְתַתְּךַָ בְּגֹוִיםַ
בְּזֹויַ אַתְּהַ מָאַדַּ :

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָרַ hār ; נְגַםַּ n̄ḡam ; יוֹםַ yōm ; אָוָרַ 'ôr (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is ו.

ו quiesces only in וּ and וּ, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּאַ bā, מִיְּ לִיְּ tōbh, מָהַ mah, טָבַבְּ tōbh, מָהַ mah, מָהַ mē.

42. After a, e, or i, וּ is a consonant, e. g. וְצֹו. The combination וּ is pronounced āv, as in his horses.

43. The letter יִ combines with a preceding a, o, or u, to form a diphthong. Thus, סִיסָּאֵן, sis-sā'ēn, גַּוְיִי, goȳ, גַּלְעִי, galū'ȳ. (Some, however, maintain that in this case the יִ is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis '.

1. יָאָר :	2. יְהוּדָה :	3. יוֹם :	4. מִדְיָנִי :	5. אָרָו :
'or 5.	Midhyānī	4.	yōm 3.	Yehūdhâ 2.
				y'or 1.
6. בִּרְאָשִׁית בָּרָא :	7. וַיַּבְאֶאָו שְׁנִי הַמְּלָאכִים			
hammal'ākhim sh'ne vayyābhō'ū 7.	bārā		b'reshith 6.	
8. פִּנְתְּסָפָה בְּעֻזּוֹן הָעִיר :	9. קְפָאָג			
kāph'ū 9.	hā'ir ba'avōn pen-tiśṣāphe 8.		bā'erebh Sēdhōmā	
10. יְהֹוָה יִמְלֹךְ לְעוֹלָם רָעֵד :				
vā'edh l'olām yimlōkh YHvh 10.	b'lebh-yām th'hōmōth			
11. בָּאָז מֶלֶכִים נְלָחָמוֹ :	12. בְּפֶלְגָוֹת רְאוּבָן גְּדָלִים			
gēdhōlim Re'ubhēn biph'laggōth 12.	nilchāmū m'lākhim bā'ū 11.			
13. מַיִם שָׁאָל חָלֵב נְתָנָה בְּסֶפֶל אֲדִירִים				
'addirim b'sēphel nāthānā chālābh shā'al mayim 13.	chiq'eqē-lēbh			
הַקָּרִיבָה חַמְאָה :				
chem'â hikribhâ				

Exercise xxii.

1. אַלְפָה :	2. וְהִיא :	3. מֵי :	4. לְכָה :	5. בָּא :
6. אַפּוֹא :	7. וְאַמְرָתָה בְּיוֹם הַחֹיָה אָזְדָּחָה יְהֹוָה כֵּי			
אַנְפָתָה בֵּי :	8. מִשְׁאָה דַוְתָה אַלְיָה קְרָא מִשְׁעִיר שְׁמָר			
מַה-מְלִילָה שְׁמָר מַה-מְלִילָה :	9. כֵּי כֵּה אָמָר אֲדָנִי			
אַלְיָה :	10. נְחָמָיו נְחָמָיו עַמְּיָה יָאַמֵּר אַלְהִיכֶם :			

מִרְאוֹ אָמַר מֶלֶךְ יְהוָה : ۱۲. כָּל- (kōl) הַגּוֹיִם כְּאֵין
נְגָדוֹ : ۱۳. כָּל- (kōl) גַּיָּא יְנִשָּׂא :

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

- (1) **A consonant + a vowel**, e.g. מָ mā, מִ mî, מֵ mâh (§ 41).
- (2) **Two consonants + a vowel**, e.g. פְּרִי p̄erî.
- (3) **A consonant + a vowel + a consonant**, e.g. לְבָה lēbh, מִשְׁפָט mish-pāt.
- (4) **Two consonants + a vowel + a consonant**, e.g. קְטוּלָה q̄etōl, קְטַלְתָּם q̄etal-tem.
- (5) **A consonant + a vowel + two consonants**, final only, יְשַׁתְּ yēsh̄t.

46. From this it will be seen that—

- (1) **Every syllable must begin with a consonant**¹.
- (2) **The close of a syllable may be either a vowel or a consonant**.

See note in
Addenda Et
Corrigenda

47. Syllables are divided, according to § 46. 2, into—

- (1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).
- (2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented. (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

¹ A single exception is the vowel א, which in certain cases is prefixed to words instead of ו (and). See § 72.

(3) The vowel of a shut unaccented syllable must be short.

49. **Sheva** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sheva vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sheva silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sheva silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. d. 2.

51. *Methegh* (—) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by —.

1. נָא :	2. נְחַמּוֹ :	3. יָאָמֵר :	4. דְּבָרֶךְ :	5. בְּמִדְבָּר :
bam-midh-bār	5. dab-bərū	4. yō-mar	3. na-chamū	2. nā
chā-rāsh	nā-ṣakh	hap-pe-sel	kol-hag-gō-yim	yā-bhēsh
Ya'aqōbh	tō-mar	lām-mā	yəraq-qə'en-nū	vəṣō-rēph
ū-mē-'elō-hai	mē-YHvH	dhar-kī	niṣ-t'rā	Yis-rā'ēl û-thədhab-bēr
vethō-rā-thekhā	thā-midh	bhəkhap-pī	naph-shī	ya-'abhor
la-	shā-kach-tī			mish-pa-tī

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יּוֹם : 2. הַגְדוֹלָה : 3. הַמִּן : 4. בָּאָרֶץ : 5. לְלִפְנֵי :

6. אֶתְכֶם : 7. וּמִשְׁפָטִים : 8. שָׁמֵע יִשְׂרָאֵל אַתָּה עֹבֵר
הַיּוֹם אֶת-הַיּוֹם לְבָא לְרַשְׁת גּוֹיִם גָּדְלִים מִפְּנֵיכֶם :
9. זָלֶר יִמּוֹת עֲזָלָם בֵּין שְׁנָוֹת דָּרוֹדָר : 10. כִּי לֹא
דָּבָר רַק הִיא מִפְּנֵם כִּי הוּא חַיִיכֶם : 11. וַיַּעַל מִשָּׁה
מִעָרְבָת מוֹאָב אֶל-הָר נֶבוּ רָאש הַפְּסָגָה :

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (—) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

*See note in
Addenda Et
Corrigenda*

53. In a **shut syllable which is unaccented** (§ 48. 3) **the sign — is Qomets** (*o* short).

There are four cases of such syllables:—

- (1) When a simple Sheva Quiescent follows the —, as in יְקֻטָן *Joktan*, where the first — is *o* according to this rule (and 55), and the second *a* on account of the accent.
- (2) When Daghesh Forte follows, as רָנָן *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וָהָם *vay-yā-hom*.

*See note in
Addenda Et
Corrigenda*

54. In the last two examples the student should find no difficulty in identifying — as Qomets; for רָנָן could not be *rān-nū* (§ 48. 3), nor וָהָם *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יְקֻטָן, i. e. where we have the sign — followed immediately by Sheva. How are we to know this — is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-qətān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—If the sign — followed by — is Qamets (ā), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets (ō). Thus we distinguish, e.g. קָטְלָה *qā-telā* and קָטַלָה *qot-lā*.

56. The sign — is ō in an **open syllable** only in the three following cases:—

- (1) When Chateph-Qomets follows (Lesson VIII, Note A), as צָהָרִים *zoh'rayim*.
- (2) When another Qomets follows, as אֲחַלֵך *'ahalakh*.
- (3) In the two words קָדְשָׁם *qodashim* and שָׂרָשִׁים *shorashim*.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גָּלִית : 2. בְּתֵי נֶפֶשׁ : 3. בְּצָרָה : 4. וַיֵּצֵא מִעַם פְּרֻעה
§ 55. §§ 34 b, 54. § 55.
- בְּחָרִי אָתָּה : 5. לְהַקְשִׁיב לְחַכְמָה אֹנוֹנָה : 6. הַעֲזִיבָם
§ 55. § 55. § 56.
- אֲרָחוֹת יִשְׁרָאֵל : 7. אָם עֲוֹנוֹת תְּשִׁמְרֵרִיהָ מַיִּיעַמְדָה :
§ 53. 3. § 55.
- חַקְרֵבִי אֵל וְדַע לְבָבֵי : 9. זֹאת נְחַמְתִּי בְּעַנְיוֹן :
§ 55.
- כָּל-מִצּוֹתִיךְ אָמִינָה שְׁקָר רַדְפּוֹנִי עַזְרָנִי :
§ 55. § 53. 3.

Exercise xxvi.

1. כָּל- : 2. חִרְבָּה : 3. אַרְכָּה : 4. מְרִידָנִי : 5. וַיַּקְםָ :
6. חַקְדָּה : 7. בְּצָהָרִים : 8. סְלָעָם : 9. יִצְאָ אָדָם לְפָעָלוֹ :
10. אֲשֶׁר צִוָּה יְהֹוָה אֶת-מְשֹׁה בְּהָר סִינֵי בַּיּוֹם צְוָתוֹ
אֶת-בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת-קְרֻבְנֵיכֶם לִיהְוָה בְּמִדְבָּר
סִינֵי : 11. לֹא תִּעֲבֹדָם : 12. וַיַּרְגַּנְגֵן בְּאַהֲלֵיכֶם :

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE DIVISION OF LETTERS ACCORDING TO THE ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes : *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—**ח**, **נ**, **מ**, **ע**, and **ר** (not strictly a guttural, but often treated as such).

The *Labials* are—**ב**, **ו**, **מ**, **בּ**.

The *Palatals* are—**ג**, **י**, **כ**, **ך**.

The *Linguals* are—**ד**, **ט**, **ל**, **גּ**, **תּ**.

The *Dentals* or *Sibilants* are—**ז**, **ס**, **צּ**, **שּׁ**.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. **נ**, when standing alone at the end of a word, is Quiescent (§ 41). But when **נ** at the close of a word should be audible, there is found in it a dot resembling Daghesh (**ן**). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אֶרְצָה 'är-\$â would mean *to earth*, אֶרְצָה 'är-\$âh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals **ח** (with Mappiq), **נ**, or **ע** **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גַּבּוֹהַּ ga-bhoăh, רִוְעַן ruăch, עֵדָה rēă' (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except a.**

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, *rēach*, with the added syllable י becomes רֵיחַ *rēchi*.

Exercise xxvii (Reading).

1. הָהָה : 2. גְּבָהָה : 3. רְוֹחָה : 4. אֲפִרְוֹחָה : 5. מֶלֶקְוֹתָה :
malqôach 5. 'éphrâach 4. rûach 3. gôbhâh 2. hâh 1.
6. וַיַּבְנֵן שְׁמָם מִזְבֵּחַ : 7. וְאַתְּדַמֵּה : 8. כִּי רְוֹתֵחַ יְהֹוָה
YHWH rûach kî 8. v^eeth-dâmâh 7. mîzbéach shâm vayyibhen 6.
נְשָׁבָה בָּוּ : 9. וְכִנֵּה אֲשֶׁר-מֵיִם אֵין לְהָ : 10. עַל-הָר-
'al-har- 10. lâh 'en 'asher-mayim ûkh^eghannâh 9. bhô nâsh^ebhâh
גְּבָהָה עַלְיָה - לְךָ מְבָשָׂרָת צִוְּן הָרִימִי בְּפַתְּחָ קְוִילָה
qôlêkh bhakkôach hârimî Shiyon m^ebhassereth lâkh 'ali gâbhôah
מְבָשָׂרָת יְרוּשָׁלָם הָרִימִי אֶל-תִּירָאִי אָמְרִי לְעַרְיָה
l^eárê 'im^eri 'al-ti-râ-'i hârimî Y^erûshâlaim m^ebhassereth
יְהֹוָה הָנֵה אֶל-הִיכָּם :
'lohék^ekhêm hinnêh Y^ehûdhâh

Exercise xxviii.

1. אַתָּה : 2. בָּהָ : 3. הַוְכִּיחָה : 4. גְּבָהָה : 5. לְהָ :
6. קְדָחָה : 7. רְוֹתֵחַ אֲדָנִי : 8. וְנֵתֵחַ מְצָא חַן בְּעִינִי
יְהֹוָה : 9. וַיֹּאמֶר יְהֹוָה לְאִידּוֹן רְוֹתֵחַ בָּאָדָם לְעַלְמָם :
10. עַשְׂיֵלָה הַטּוֹב בְּעִינִיךְ : 11. לֹא יַשְׁמִיעַ בְּחֹזֶק
קוֹלוֹ : 12. וְהִיא עַס-בָּזָו וַשְׁסִיעַ הַפְּתָחָה : 13. גַּם רְעֵב
וְאַיִן כֹּחַ לֹא שְׁתָה מִים וַיַּעַתֵּף : 14. כִּי-נְחָם יְהֹוָה צִוְּן
נְחָם כָּל-חִרְבַּתְּחָה וַיְשַׁם מְרַבְּרָה כְּעָזָן וַעֲרַבְתָּה כְּפָנָן
יְהֹוָה שְׁשֹׁן וַשְׁמִיחָה יִמְצָא בָּהּ תְּוֹרָה וּקְול זְמָרָה :
15. מִלְּפָנֵי אֲדוֹן חִילִי אָרֶץ מִלְּפָנֵי אֱלֹהָה יְעַקְּבָה :

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated :—

(a) The gutturals and **ר** **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—**ă** into **ā**, **ĭ** into **ē**, **ű** into **ō**. Thus, **ילטִקְיָה** *he will kill*, but **יפִּאַרְךְּ** *he will adorn*; **לִטְקָה** *he has killed*, but **פִּאַרְכְּ** *he has adorned*; **בֵּן** *the son*, but **בֵּעַנְתְּ** *the tree*.

(b) The gutturals instead of simple Sheva vocal (sometimes also instead of Sheva silent) **take a compound Sheva**.

(c) A guttural with a compound Sheva **changes a preceding simple Sheva vocal into the short vowel of its own compound Sheva**. Thus, **בָּאָמָרְךְּ** becomes **בָּאָמָרְךְּ**.

(d) A final guttural (not **ר**) preceded by any long vowel except **ă** has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

See note in
Addenda Et
Corrigenda

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. **הַחֲרֵשׁ אֶנְבִּי**.

68. Methegh is also found—

(1) **Before a vocal Sheva** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as **הַרְיוֹשׁ Da-r^eyavesh**.

See note in
Addenda Et
Corrigenda

See note in
Addenda Et
Corrigenda

(2) With every **vowel** which is **followed by compound Sheva**, as **הַתְּנִיעָרִי**, **מֵאַשֶּׁר**.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as **עַל־כָּל־גּוֹיִם**, *al-kol-goyim*.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. **תִּפְקֹדֵךְ** *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as **לְ** *l^e*, to; **בְּ** *b^e*, as; **בִּ** *b^e*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—is **changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed **a Slight vowel**. Thus, **לִפְנֵי** is *liphe-ne* (for **בִּרְבָּרֶךְ**, *kidhebharecha*).

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. b will not take *Daghesh Lene* after it.

72. The Prefix **וְ** *v^e*, *and*, forms an exception to § 71, becoming **וּ** before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* **וּכְלֵי**, not **וְכְלֵי**; *and a son*, **וּבָן**, not **וְבָן**.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as **אֲשָׁמֵר**.

74. If the first consonant of the word itself be one of the three gutturals **חַ**, **טַ**, **כַּ**, the Slight vowel must be Pathach, as **חַמְלָא**. In these cases the — is silent.

75. If the word begins with **וּ**, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the **וּ** quiesces in long Chireq, as **וּיְהִינָּה** *vi-hudhah* instead of *v^e-Jehudhah*.

Exercise xxix.

1. וַיְהִי־עָרֵב וַיְהִי־בֶּקֶר יוֹם אֶחָד: 2. וַיְהִי־הַיּוֹם פְּקֻדָּה
 אֶת־שָׁרָה כַּאֲשֶׁר אָמַר וַיַּעֲשֵׂה יְהֹוָה לְשָׁרָה כַּאֲשֶׁר דִּבֶּר:
 3. וְהַלְכֵי גּוֹיִם רַבִּים וְאֶתְרוּ לְכוּ וְנַעֲלֵה אֶל־הַר־יְהֹוָה
 וְאֶל־בֵּית אֱלֹהִי וְעַלְבָּבְךָ: 4. גַּם כִּי־אָלָק בְּגִיא אֶלְמָנוֹת
 לֹא־אִירָא רֹע כִּי־אַתָּה עַמְּדִי: 5. כִּי־הִוא עַל־יִמְמִים
 יִסְדַּה וְעַל־נְהָרוֹת יִכְונַן: 6. לֹא יִשְׁבַּתִּי עַט־מִתְּרִי־
 שֹׁוֹא וְעַם נְעַלְמִים לֹא אָבּוֹא:

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

*See note in
Addenda Et
Corrigenda*

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

See note in
Addenda Et
Corrigenda

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Silluq*, *Athnach*, *S'ghôltâ*, *Zâqêph-qâṭôn*, *Zâqêph-gâdhôl*, and *Tiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R'bhâ'* (רְבִיעֵי), may be mentioned, because consisting in a mere dot above the line (־) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word נַשְׁמָרָת.

82. **Silluq**, סִלּוּק (*cessation*), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Sôph-pâšûq*, סֻוף פָּסִיק (*end of a verse*), as in Gen. i. 1, וְהָאָرֶץ : and the earth.

The distinction between *Silluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, אֲתֹנָח (*respiration*), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לְמַה רָגַשׂ גּוֹיִם וּלְאָמִים יְהִגְּרוּךְ : Ps. ii. 1.

Why raged (the) nations (Atnach)? and-peoples meditated-vanity (Silluq)?

84. **Segholta**, ְַָגּוֹלְתָא (סְנוּלְתָא *cluster of grapes*), like Seghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

I Kings xiii. 18. *And he said unto him, I also am a prophet as thou art* (כִּמְזָךְ Segholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Atnach). *But he lied unto him* (Silluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, ְַָקְטָוֵן (זָקֵפֶת קְטָוֵן *little upright*), like a sheva, but *above* the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Silluq, or Athnach and the beginning of the verse, or Athnach and Segholta. See Isa. xlvi. 1:

וְעַתָּה בְּהַ-אָמַר יְהֹוָה בְּרַאֲךָ יַעֲלֵךְ וַיַּצְרֵךְ יִשְׂרָאֵל
אַל-תִּירָא כִּי גָּלַתִּיךְ קָרָאתִי בְּשָׁמֶךְ לִי-אַתָּה :

And now thus saith Jehovah thy creator o-Jacob (Zaqeph-qaton), and thy former o-Israel (Atnach), thou shalt not fear, for I have redeemed thee (Zaqeph-qaton), I have called by thy name, mine thou (art) (Silluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (־ָ or ־ְ) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ *king*, לֶרֶתֶת *I learned*. When not otherwise specified it must be understood that the tone is *on the last syllable of the word*.

86. **Zaqeph-gadhol**, ְָקְטָוֵן (זָקֵפֶת גָּדוֹלָה *great upright*), used for Zaqeph-qaton where no conjunctive accent precedes. Where both Zaqephhs occur in the same clause, that which comes first is the stronger distinctive, e.g. I Kings xvii. 17:

וְיָהִי אַחֲרֵי הַדְּבָרִים הָאֶלְהָה חֶלֶה בְּנֵה אַשָּׁה בְּעַלְתָּה
הַבַּיִת :

And-it-was after the-things these (Zaqeph-qaton) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Atnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קֹל קוֹרֵא בַּמִּדְבָּר פְּנֵי דֶּרֶךְ יְהוָה:

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with *Zaqeph-qaton*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

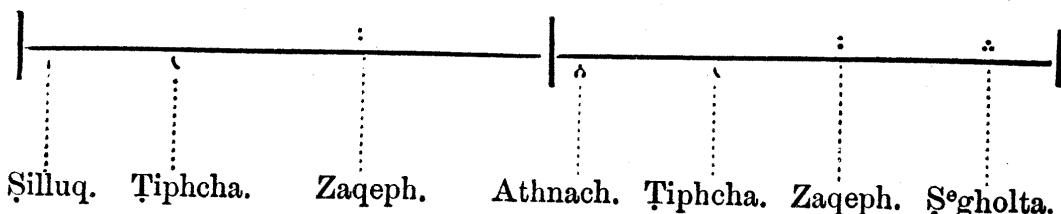
87. **Tiphcha**, — (טִפְחָה) a handbreadth), always precedes Athnach and Silluq, as Gen. i. 1 :

בְּרָא אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ:

In-the-beginning (Tiphcha) created God (Atnach) the heavens (Tiphcha) and the earth (Silluq).

88. The word which has one of the greater Distinctive accents (especially *Silluq* and *Atnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, for *הַטִּים* (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A sheva before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



An actual example conforming to this model occurs in ver. 4 of the following Exercise.

Exercise xxx.

Point out the chief Distinctives and Metheg in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֹּאמֶר אָדָם עַל־בֵּיתוֹ לְאָמֶר מִלְאָאת־אָמְתָה תִּתְחַתָּה
הָאֲנָשִׁים אֲכַל בְּאָשָׁר יַגְלִין שְׂאָת וְשָׁעָת כְּסָף־אֲישׁ בְּפִי
אָמְתָה תִּתְחַתָּה: 2. וְאָת־גְּבִיעִי גְּבִיעַ הַלְּסָה תְּשִׁים בְּפִי
אָמְתָה תִּתְחַתָּה קָטָן וְאָת פְּסָף שְׁבָרוֹ וַיְעַשׂ כָּרְבָּר יוֹסֵף אֲשֶׁר
דִּבֶּר: 3. הַבָּקָר אָוֶר וְהָאֲנָשִׁים שְׁלָחָיו הַמְּה וְהַמְּרִיחָם:
4. הֵם יֵצֵא אֶת־הָעִיר לְאַחֲרֵיכֶם וַיְסַפֵּר אָמֶר לְאָשֶׁר
עַל־בֵּיתוֹ קָוִם רַדֵּף אֶתְתִּי הָאֲנָשִׁים וְהַשְּׁגָתָם וְאָמְרָתָם
אֶלָּהֶם לְמַה שְׁלָמָתֶם רַעֲהָ תַּתְחַת טוֹבָה: 5. הַלְּוֹא זֶה
אֲשֶׁר יִשְׁתַּחַת אַדְנֵי בָּךְ וְהִיא נִחְשָׁת יִנְחַשְׁ בְּפָנֶיךָ אֲשֶׁר
עָשִׂיתָם: 6. וַיְשִׁיגָּם וַיְדַבֵּר אֶלָּהֶם אֶת־הַדְּבָרִים הָאָלוֹת:
7. וַיֹּאמְרוּ אֶלְيָיו לְמַה יִדְבֶּר אַדְנֵי פְּדָבָרִים הָאָלוֹת
חַלְילָה לְעַבְדִּיכְךָ מִعְשׂוֹת כְּדָבָר הַזֶּה: 8. הַנּוּ פְּסָף אֲשֶׁר
מִצְאָנוּ בְּפִי אָמְתָה תִּתְחַתָּנוּ הַשִּׁיבָנוּ אַלְיכָ מִאָרֶץ כְּנָעָן וְאַיְדָךְ
נָגַנְבָּ מִבֵּית אַדְנֵיךְ בְּסָפָר אוֹ זְהָב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as מִשְׁפָט *judgment*, from שִׁפְטָה *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as שֶׁפְטִים *judges*, בְּשֶׁפְטָה *in a judge*, יְשֶׁפְטָה *he will judge*. Such consonants are termed **Serviles**. All the letters of the Hebrew alphabet may be used as **Radicals**, but only eleven as **Serviles**, viz. א, ב, כ, ה, נ, שׁ, ת, מ, ל, ב, י, combined by grammarians into the mnemonic sentence, אַלְיָנִי בְּתַבְּרֵב מֹשֶׁה *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as *Root חֲטָא* *to sin*, *Derivative חֲטָא* *sin*.

(2) By **doubling a Radical**, through Daghesh Forte, as חֲטָא *sinner*.

(3) By **using a Servile**, as *Root גָּדָל* *to be great or tall*, *greatness*: עֲשָׂה *to do*, מְעֻשָּׂה *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word האַמְנָנִיתִו *he'mantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. בָּן *a son*; add יִם = plur., בְּנִים *sons*; add הִ = *his*, מִבְּנֵי (מִ בְּנֵי dropped for euphony) *his sons*; prefix מִ = *from*, מִבְּנֵי *from his sons*; prefix וְ = *and*, וּמִבְּנֵי *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes : בְּ in, לְ to, כְּ like, as, וְ (וּ) and, מְ (מִ) from, הַ (הָ) the.

For **Verbal Prefixes**, see § 194.

Suffixes : יִם. plural ending, הֶنְנָה feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

1. וְאָמַרְתָּ הָדֹה אָזְרָךְ בַּיּוֹם הַהֵּזֶה וְאָמַרְתָּ
o-Lord | I-will-thank-thee | the-that | in-the-day | and-thou-shalt-say

אָפָּה בְּשָׁבְּ בְּ פִּי אָנְפָּתְּ כִּי
thy - anger | is - turned - away | with - me | thou - wast - angry | for

וְתַנְחִמְנָה אָבְטָחָה 2. הָגָה אֶל שָׁגַעַתְּ כִּי
I - will - trust | my - salvation | God | behold | : and - thou - comfortest - me

וְלֹא אָפָּחָד יְהָ וְזֹמְרָתְּ עֲזָזִי כִּי
the Lord | and - my - song | my - strength | for | I - will - fear | and - not

הָרָה וְיָהִי - לְיָשָׁגַעַתְּ 3. מִשְׁאָבְתָּם - מִיםְמִןְמִיםְ
water | and-ye-shall-draw | : for-a-salvation | to-me | and-he-was | the LORD

בְּשֻׁבְּזַיְנִי מִתְעִינִי הַיְשָׁגַעַתְּ 4. וְאָמַרְתָּם בַּיּוֹם
in-the-day | and-ye-shall-say | : the-salvation | from-the-wells-of | with-joy

הַהֵּזֶה הָרְדוּ לְהָרָה קְרָאֵ בְּשָׁמָןְ הָזְדִי עַזְזָה
declare-ye | on-his-name | call-ye | to-the-Lord | give-ye-thanks | the-that

כִּי הַזְכָּרָה עַלְלָתָה בְּעִמּוֹם
that | bring - ye - to - remembrance | his - doings | among - the - peoples

גִּשְׁגַב שָׁמָןְ 5. זֹמְרָה יְהָרָה כִּי גָאָזָתְּ עַשְׂתָה
he-did | excellently | for | the - Lord | sing-ye - to | : his - name | is-exalted

מְדֻעַת בָּכֶל - הָאָרֶץ זוֹאת בָּכֶל :
 cry - thou | : the - earth | in - all | this (is) | made - known
 וְרָגִי יְשַׁבָּת גָּדוֹל כִּי צִיּוֹן יְשַׁבָּת בָּקָרְבָּךְ
 in-thy-midst | great | for | Zion | inhabitress-of | and-shout-thou
 קָדוֹשׁ יִשְׂרָאֵל :
 : Israel | the-Holy-One-of

LESSON XVIII.

OF *Q'ERI* AND *KETHIBH*.

96. The reader of the Old Testament in the ordinary Massorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms :

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ"א, standing for נסחא אחרת, *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter ‘one jot or tittle’—‘a yodh or a corner of a letter’—from the sacred exemplar ; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קרי (or the abbreviation ק), meaning *read*, the wrong word in the text being termed כתיב *written*. But as no sacredness attached to the vowels (compare § 17) the *kethibh* (i. e. the erroneous reading of the text) is pointed with the vowels of the *q'eri* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* עִשָּׂה, an impossible word ; the marginal note is קרי עִשָּׂה. Pointing now this *q'eri* with the vowels of the *kethibh*, we obtain the corrected reading עִשָּׂה. Again in ii. 1 we have *text* מִזְעָד, *margin* מְזֻעָד ; the two combined give as the *q'eri*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there : the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אָם with the marginal note קְרִי וְלֹא כתִּיב, ‘written, but not read.’ On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (— ..), the letters אַלְיָהּ being given at the foot of the page, making up the word אַלְיָהּ unto me. Here the note is ‘read but not written.’

Another example is the pronoun הֵنָּה, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הִיא *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited הֵוָה, an impossible form, meaning ‘read *she*.’

The word *not*, אַלְ, has the same sound with לֹז, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethibh*) has אַלְ: ‘It is he that hath made us, and *not* we ourselves,’ as A. V. The Massoretic scribes, however, put לוֹ as *qerî* in the margin, ‘It is he that hath made us, and we are *his*,’ as R. V. Another instance is in Isaiah ix. 3, ‘Thou hast multiplied the nation and *not* increased the joy’ (*kethibh* and A. V.) ‘Thou hast multiplied the nation, thou hast increased *their* joy,’ lit. *joy to it* (*qerî* and R. V.)

99. But the most interesting result of this Massoretic method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנִי *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנִי, with the single alteration that the compound sheva becomes simple with the non-guttural ’ (§ 28); the result is the word יְהֹוָה *Yehôvâh*, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qerî**.

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is יְהָוָה *Yah-veh*, or perhaps with sheva vocal

Ya-h^eveh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אָדֹנִי יְהוָה, *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יְהוָה is read as אֱלֹהִים 'Elohim God, and is pointed with its vowels. See Isaiah 1. 4, אָדֹנִי יְהוָה.

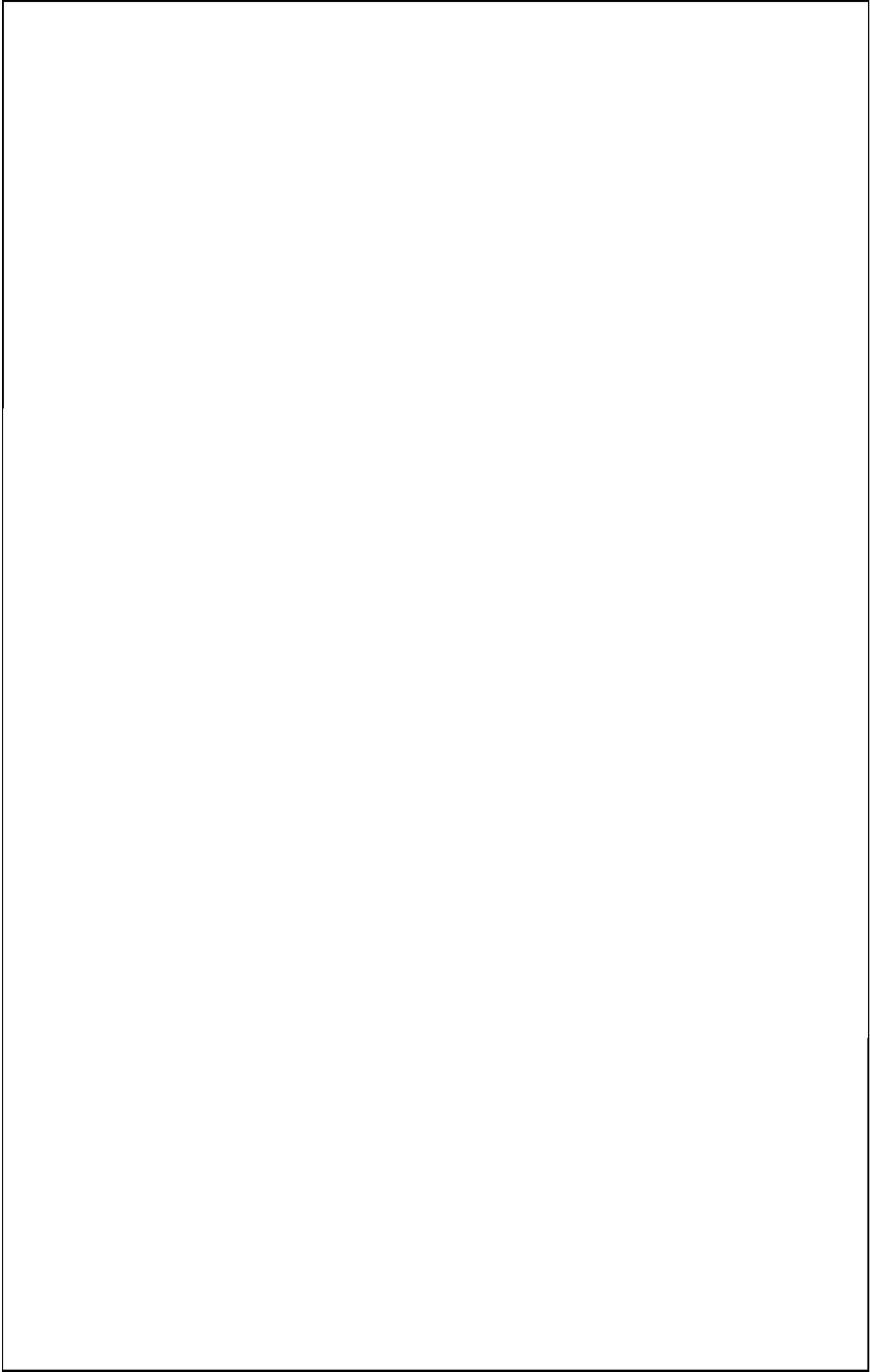
(3) If יְהוָה receives a prefix pointed with sheva (§ 95), as לֵיהָ to *Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לַיהָ by contraction for "לְיְהָ" (the compound sheva of אָדֹן, p. 49, note 1 b), *not* לֵיהָ (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב'; in chap. ii. 4 a 'small ח'; while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמַץ בּוֹקֶף קָטָן Qamets with Zaqeph-qaton, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into pause, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָתָח בָאַתְנָח Pathach with Athnach, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethibh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מְנֹשֶׁה (see R.V.)

PART II.

ETYMOLOGY.



PART II.

ETYMOLOGY.

LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article**, 'ה the, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from ה, and is kindred to the Arabic ال.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesh Forte** in the Consonant before which it stands, to compensate for the omitted ה, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesh Forte.

104. But before the Gutturals ה and ח the Article usually keeps its Pathach, as הַחָשֶׁךְ the darkness.

105. Except when ה, ח (or י) has Qamets and is unaccented, when the Article takes *Seghol*, as in הַהֲרִים the mountains.

See note in
Addenda Et
Corrigenda

Paradigm of the Article.

The Article is—

1. ה before non-gutturals.
2. ה before ה and ח (but if these have — they conform to 3 and 4).
3. ח before gutturals generally (*always* before נ and ר).
4. ח before unaccented ח, י; נ; ת always.

Exercise i.

WORDS (דברים).

the father.	1. הָאֵב	the mountains.	5. הַרְיִם
the mother.	2. הָאֵם	the garden.	6. הַגֶּן
the son.	3. הַבָּן	and.	7. וְ
the daughter.	4. הַבָּת	behold!	8. הִנֵּה

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וָ, and (sometimes) immediately before the tone-syllable, וֹ.

1. הָאֵב : 2. הִנֵּה הַבָּת : 3. הַרְיִם : 4. וְהַבָּן :
 5. הִנֵּה הַגֶּן וְהַרְיִם : 6. אָב וְבָן : 7. אָם וְבָת :
 8. הִנֵּה הָאֵם וְהַבָּת הַבָּת וְהָאֵב :

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!
 4. The brother and the sister. 5. Behold the mountains!
 6. A garden and a son. 7. And behold, a mother and a father.
 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ a man; *Abstract*, as אֱמֶת truth; and *Collective*, as דְּגֻשָּׁה grain.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the Feminine.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הָ. But many Feminine Nouns end in תָּ, יָתָ, or נָתָ, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מלֶכָה *queen*, מֶלֶךְ *king*; נַעֲרָה *girl*; מצִירִי *Egyptian*, f. מצִירִית *boy*.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions :—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces ; also of those members of the body which exist in couples, as *hand*, *foot*, *wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel*, *lamb*, *bird*). Some, however, are always *Masculine*, as בָּלֵב *dog*; others always *Feminine*, as יָנָח *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אָרֶץ (m. rare), *earth*, שָׁמֶן *fire*, קַרְבָּן *way*, שָׁאֹל *sun*, שְׁאָלָת *Sheol*.

Exercise iii.

Prefix the Definite Article to the following words :—

an Egyptian, m.	מצרים	1.	Egypt, f.	מצריםים	2.
Jordan, m.	ירדן	3.	Gilead, f.	גִּלְעָד	4.
north wind, m.	צָפֹן	5.	an eye, f.	עֵין	6.
man, m.	אִישׁ	7.	woman, f.	אִשָּׁה	8.
gold, m.	זָהָב	9.	truth, f.	אָמֶת	10.
a book, m.	סִפְר	11.	hand, f.	יד	12.
a Hebrew, m.	עָבֵרִי	13.	kingdom, f.	מְלָכִית	14.
peace, m.	שָׁלוֹם	15.	wine, m.	יין	16.
a king, m.	מֶלֶךְ	17.	a queen, f.	מֶלֶכָה	18.
a prince, m.	שָׁרֵךְ	19.	a princess, f.	שָׁרָה	20.
a bird, m.	עוֹף	21.	a bee, f.	דְבָרָה	22.

Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not ‘gold is the truth,’ but ‘the truth is gold.’

1. הָגִיה הַמֶּלֶךְ :
2. שָׁרָה הָאָם :
3. אִישׁ הָעָבֵד :
4. וּמְלָכָה הַדְבָּרָה :
5. הָגִיה תִּרְיָן :
6. זָהָב הַאֲמָת :
7. שְׁלוֹם יְרוּשָׁלָם :
8. הָגִיה הָאָשָׁה :

LESSON III.

NOUNS (CONTINUED) : NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding מ**, frequently changing their Vowel-points (see § 135), as, Sing. מלֶךְ a king; Pl. מלְכִים kings.

117. Nouns of the **Feminine** Gender usually **make their Plural in וֹת**, as, מלְכָה a queen; מלְכּוֹת queens.

118. Feminine Nouns ending in יִת or וֹת make their Plural in יִוֹת, as, kingdom מלְכִיּוֹת a kingdom; kingdoms.

119. The Plural termination יִם is often contracted into מ (cf. § 18). Nouns ending in י add מ only, as Hebrews.

120. *Patronymics* are formed by adding י to Proper Nouns, as Eber עֵבֶר; Hebrew עָבֵר. These Patronymics take (of course) the usual Feminine and Plural terminations—so: Hebrews (m. pl.) ; fem. sing. עָבֵרִית ; fem. plur. עָבֵרִים. עָבֵרִות.

121. Some Nouns are only used in the Plural, as אלְהִים God; חיים life. Other Nouns are only used in the Singular, as יין wine.

122. The Plural terminations יִם and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב a father,

אֲבוֹת *fathers*; many Feminine Nouns make their Plural in יִם, as יְוָנִים *a dove*, pl. يُونَةٌ *doves*; while other Nouns have both forms in the Plural, as שָׁנָה *a year*, pl. شَنِينَ *years* (poet.).

123. A **Dual Number**—in יִם—*for both Genders*, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יָד *a hand*; Dual يُرْبِم *two hands*.

Exercise v.

אָנָכִי I.	הִיא
princes, m. שָׂרִים	מִצְרִים
mothers, f. אַמּוֹת	בָּנָות
sons, m. בָּנִים	אֶפְרַיִם
word, m. דְּבָר	אָנָשִׁים
words, m. דְּבָרִים	נָשִׁים
gardens, m. גַּנִּים	סִפְרִים
good, m. adj. טֻוב	מַי ?
1. מי הָאִישׁ : 2. אָנָכִי בֵּן :	
3. הָעָבֵרִי מֶלֶךְ :	
4. הַמִּצְרִי הַיּוֹא וְהַאֲמָם אָנָכִי :	
5. מי בָּנִים וּמַי בָּנָות :	
6. הַגָּהָה מֶלֶכִים וְמֶלֶכּוֹת הַגָּהָה נָשִׁים וְאַמּוֹת :	
7. מי אָבּוֹת :	
8. הַגָּהָה זְהָב וְסִפְרִים :	
9. טֻוב הָאָב וּמַי הַיּוֹא :	
10. אָנָכִי הַמֶּלֶך :	

Exercise vi.

1. I am a father, and who is the mother?
2. Behold the princes and the kings, the queens and the women.
3. Who is good?
4. Sons and daughters, I am the man.
5. Behold the Jordan and the mountains!
6. Good is the Egyptian.
7. Who are the mothers?
8. The nostrils and the hands, the books and the gardens.
9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן־מִי אַפְתָּה הַנֵּעֶר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֲתָּה (most frequently אֲתָּה־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word — בְּ *in*, and לְ *to or for* (see Notes).

Thus, Gen. i. 1 : בְּרִאָשֵׁית בָּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִ *from*.

Thus, Gen. ii. 16 : מִכָּל עַז־הַדְּבָר אֲכַל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of-the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i. e. a shortening of its vowels**, e. g. *the word is good*, but *the word of the king is good*, בְּרֵךְ טֻוב ; בְּרֵךְ טֻוב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination מִם and Dual מִים are shortened to מִם in the Construct State. The Fem. Plural ending מִת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as **הַבָּן** *the son*.
- (2) It may be in the Construct State, as **בֶּן־אָדָם** *son of man*.
- (3) It may have a Pronominal Suffix (§ 133), as **בְּנִי** *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, **אַרְזֵן הַבְּרִית**, not **הַאַרְזֵן**.

Notes on the Prefix Prepositions.

1 (a). The Prefixes **בְּ**, **לְ** are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before **בְּ** the Prefix takes *Chireq*, and the **בְּ** loses its Sheva altogether, i. e. quiesces in *Chireq*, as **בִּימֵי** *in the days of*.

2. The Prefix **מְ** (abbreviated from **מִן**) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost **בְּ** (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix **לְ** or **בְּ** is placed before a word having the Definite Article, the **ה** of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with **מְ** the Article is kept, and the Prefix either becomes **מְ** (by 2), or is written in full **מִן** and joined to the word by Maqqeph.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for **בְּ** and **לְ**, see Exercise i.

p. 46. Like **לְ** to are **בְּ** *in* and **לְ** *as, like*.

		<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
son		לִבְנָה	מִבְנָה	לִבְנֵן	מִבְנֵן or מִהְבָּנָה
tree		לִעֵץ	מִעֵץ	לִעֵץ	מִהְעֵץ or מִהְלֵץ
vessel		כְּלֵי	מִכְלֵי	כְּלֵי	מִהְכָּלֵי or מִהְכָּלֵי
sickness		חֲלֵי	מִחְלֵי	חֲלֵי	מִהְחָלֵי or מִהְחָלֵי

Exercise vii.

בָּן a son.

<i>Nom. & Voc.</i>	the son, O son!	בָּן	<i>Nom. Plur.</i>	בְּנִים	sons.
<i>Acc.</i>	the son.	אֶת-בָּן	<i>Gen. Plur.</i>	בְּנֵי-אָדָם	sons of
<i>Genitive</i> (Stat. Constr.)	son of man.	בָּן-אָדָם			men.

בֵּית : **בֵּית הָאֱלֹהִים :** **בָּנֹות :** **בָּנֹות יְרוּשָׁלָם :**
daughters of Jerusalem. daughters. the house of God. house.

בַּת-הַמֶּלֶךְ : **בָּתִים :** **בָּתִים :** **בַּתִּי הַכְּמֹות :**
thou. houses of the high places. houses. the king's daughter.

שָׁם : **אֵיה :** **רָאשִׁית :** **בָּרָא :** **יָשַׁלְךָ :** **בָּרָא :**
beginning. he created. there is to me, I have. where? there.

Exercise viii.

1. **יָשַׁלְךָ בְּנִים וּבָנֹות :**
2. **אֵיה בַת-הַמֶּלֶךְ :**
3. **הַגָּה בֵּית הָאֱלֹהִים :**
4. **בָּנֹות יְרוּשָׁלָם הַגָּה בַתִּי הַכְּמֹות :**
5. **רָאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמִים וְאֶת הָאָרֶץ :**
6. **הַגָּה בָּן-אָדָם אַתָּה וּשְׁם אִישׁ טוֹב :**
7. **אֵיה חֲפֵצִים וּמַיִּם בָּבִית :**
8. **שָׁם גָּלַעד שֵׁם הַיְהוּדָה וְהַגָּה מַצְבִּים וְאֵיה בֵּית הָאֱלֹהִים :**
9. **בָּנֹות יְרוּשָׁלָם הַגָּה בֵּית הַמֶּלֶךְ :**

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are יִם**. (plur. masc.), **יִם** (dual), **וֹת** (plur. fem.); **וֹת** and **וֹת** (plur. construct); **וָת** (fem.), **וָת** (sem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. סִים horse, my horse, סִים הֵם his horses, their horses. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i.e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**: its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh'va**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:**—

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the **pronominal Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אַלְמָנָה *widowed*, a widow; קִרְבָּן *a possession*, קִנְיִי *my possession*; a gift, קִרְבָּנִי *my gift*; שֶׁלֶחֶן *a table*, שֶׁלֶחֶנִי *my table*. So also in verbal forms, e.g. יַקְטֵל *he will kill*, יַקְטֵלִי *they will kill*; I will kill; אַקְטֵלָה *let me kill*; יִחְפֹּצֵץ *he will be favourable*, they will be favourable; יִשְׁלַחֲךָ *he will be cast out*, יִשְׁלַחֲכָו *they will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under b.

(b) A special and frequent case of a may be mentioned, viz.: **short vowels followed by Daghesh Forte** before the tone: טַבָּח *a cook*, pl. אַלְמִים; טַבָּחִים *dumb*, pl. אַלְמָם; שַׁלְחָתָם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 a), e.g. חַרְשָׁ; פְּרַשִּׁים *a horseman*, for פְּרַשׁ, pl. deaf, for בָּרְקָתָם *ye are blessed*, for בָּרָק; חַרְשִׁים *he is blessed*, for חַרְשׁ; בָּרָק *ye are blessed*.

Obs.—The two cases mentioned under b may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesh Forte are unchangeable.**

(c) **Long vowels in which 'וּה נ quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קּוֹמָה *stature*, תְּנוּבָה *produce*, קּוֹמָתוֹ *his stature*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; רָאשָׁוֹן *first*, fem.

רִאשׁוֹנָה קָם ; קָם rising up against, an adversary (from קָם = he has risen up, he has risen against); קָמִיכֶם your (masc.) adversaries.

139. All other vowels are changeable, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles. Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) Law of Nominal Inflection. When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shivas.

(2) Law of Verbal Inflection. When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יְם. (plural), הַיְם his, תְּיְם thy, נְיְם our, מְיְם your (the word to which this suffix is attached is plural). The tone is indicated by ^, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From הבָּרָךְ word (1st Law) we have הבָּרִים words, הבָּרִיךְךְ thy word, הבָּרִיךְךְ his word, הבָּרִיךְנוּ our word, הבָּרִיךְךְם (for הבָּרִיךְךְם, cf. § 70) your words.

Verbal. From אִיבָּם ('ô-yēb) *enemy* (2nd Law) we have אִיבָּים enemies, אִיבָּנוּ our *enemy*, etc.; and from קָטַל he killed (2nd Law) comes קָטְלָוּ they killed.

Exercise ix (Pronominal Suffixes).

my	יְ-	our	נוּ..
thy	{ יְ m. יְ.. f.	your	{ נְ m. נְ.. f.
his	וְ	their	{ מְ m. וְ.. f.
her	וְ..		

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סֵימָה horse, שִׁיר song, נֶבֶל garment, גֶּבֶר hero.

Words inflected according to 1st Law: דָּבָר word, נָבִיא prophet, פֹּנְכָב star, יָד hand.

Words inflected according to 2nd Law: מִסְפָּד mourning, כְּרָבִיס priest, מִזְמָה miracle, שֵׁם name.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דָּבָר¹.

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

¹ Note that *your word* = דְּבָרְךָם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבָרְכָן.

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *לְבָב*, *עֹזֶל*, *גָּדֹל*, *אַבָּן*, *קָבָר*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions:**—

- i. Nouns with unchangeable vowels, e.g. *גָּבָר*.
- ii. Nouns with *qamets* in ultima or penultima, or both: *פָּזָב*, *שָׁרֵךְ*, *גָּדֹל*, *כָּוְבָּד*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: *מוֹפֶת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): *פָּרָךְ*.
- v. Monosyllables which double their last letter before any suffix: *עֲמָם* (plural *עֲמִים*).
- vi. Nouns ending in *הָ*: *רָעהָ*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. Laws of the First Declension.

(1) *Construct State.* No change in Singular (*מִ*. changed to *מְ* in Plural, as in all Declensions).

(2) *Before all Suffixes.* No change.

149. Laws of the Second Declension.

(1) *Construct State.* (a) *Singular*: The open penultima (if changeable) has *sh'eva*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh'va*.

Note 1.—By this law the plural construct of קָבָר is קָבָרִי, which (according to § 70) becomes קָבָרִי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh'va* must be compound (§§ 26, 65).

(2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh'va*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. Laws of the Third Declension.

(1) *Construct State.* (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh'va*.

(2) *Before all Suffixes.* The final *tsere* becomes *sh'va*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.	3rd Decl.
Const. Sing.	גְּבֹור	פּוֹנֶבֶל	מַוְפֵּת
Plur. Abs.	גְּבֹור	פּוֹנֶבֶל	מַוְפֵּת
Plur. Const.	גְּבֹוריִם	פּוֹנֶבֶלים	מַוְפֵּתים

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.
2. Add the Pronominal Suffixes (Exercise ix) to the singular of שִׁיר, פּוֹנֶבֶל, נְבִיא, מְסֻפֵּר.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. פָּקָר, סָפָר, מָלָךְ (bōqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel **seghol**, with an accompanying modification of the preceding vowel. Hence פָּקָר becomes מָלָךְ, סָפָר becomes סָפָּר, and בָּקָר becomes בָּקָּר. It is this euphonic seghol which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of segholate nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (Segholate) Declension.

- (1) *Construct State.* (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute.* Follows the Second Declension, taking *sh'eva* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (סָפָר (*i*), בָּקָר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נָעַר (*a* class), עֲנָצָם (*i* class), לָעֵד (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sh'eva* the *sh'eva* must be one of the compounds, and (2) words of the *i* class beginning with *נ* or *ע* have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few segholates have one of the weak letters נ or נ for middle radical, e.g. מִתְּהֵה death, מִנְּאָתֵחֶה iniquity, מִנְּבָשֶׁה eye. In this case, for the construct singular נ quiesces in *cholem*,

‘quiesces in *tsere*, and all suffixes are added to this form. Thus *מוֹתָה* his death, *עֵינִים* two eyes, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. **עַם** people, **אֶם** mother, **חָק** statute.

155. Laws of the Fifth Declension.

- (1) *Construct State Singular.* No change.
- (2) *Plural, and before Suffixes.* The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbutz*). For final gutturals, see § 65 (a).

Note—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus **עַם** is from the verb **עָמַד** from **הָקַם**, **חָקָק** from **חָקַק**. The lost radical reappears before a suffix. A few dissyllables follow this rule, as **מְגַנִּים** *shield* (מְגַנֵּן), pl. **מְגַנִּים**.

156. Nouns of the Sixth Declension are characterised by the termination **הָ**. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. **שָׂדָה** *field* belongs to the sixth declension as ending in **הָ**, and to the second as possessing *qamets* in the penultima.

157. Laws of the Sixth Declension.

- (1) *Construct State Singular* changes **הָ** to **הַ**...

Note—This is the only exception to the general law of § 129.

- (2) *Before all Suffixes.* The weak ending **הָ** falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.	5th Decl.	6th Decl.
Const. Sing.	בָּكָר בָּקָר סָפָר סָפָר	עַם עַם חָק חָק	רָעַה רָעַה
Plur. Abs.	בָּקָרִים בָּקָרִים סָפָרִים סָפָרִים	עֲמָת עֲמָת חָקִים חָקִים	רָעִים רָעִים
Plur. Const.	בָּקָרִי בָּקָרִי סָפָרִי סָפָרִי	עֲמָתִי עֲמָתִי חָקִי חָקִי	רָעִי רָעִי

Exercise xi.

1. Assign the following nouns to their proper Declension :— עַלְהָ leaf, יָדָרָה way, חֹשֶׁךְ darkness, רְעֵבָה shepherd, מִתְּעֻמָּה midst, קָדָשָׁה holiness, שְׂבָטָה tribe, גַּן garden (from גַּנְנָה), אַמְּדָה end (from אַמְּדָה).
2. Give the Singular Construct and Plural Absolute of the above nouns.
3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.**FEMININE NOUNS: IRREGULAR NOUNS.**

158. Many Feminine Nouns have no distinctive ending (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination **תִּי** (abs. and constr.) instead of **וִי**. and **וּ...**.

159. The more frequent feminine terminations are **תְּ**, and **תִּי**. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. These two terminations themselves undergo modification as follows :—

- (1) The ending **תְּ**, (a) Reverts to **תְ** in the Construct Sing.
(b) Is changed into **תִּי** for the Plural Abs. and Constr. (c) Reverts to **תְ** before Suffixes and retains the *qamets*, after the model of the Second Declension.
- (2) The ending **תִּי**, (a) Is unchanged in the Construct Singular. (b) Is changed into **תִּי** for the Plural Absolute and Construct. (c) Loses the **וּ** before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סֹסֶה (*sow*, pl. סֹסֶות); (2) צְדֻקָּה (*righteousness*, pl. צְדֻקּוֹת) (i. e. צְדַקָּה); (3) סֹסֶת (*desolation*, pl. סֹסֶתּוֹת); (4) נָעָרָה (*maiden*, pl. נָעָרָה); (5) מִרְאָה (*bitter*, pl. מִרְאָה) (not used); (6) חַיִּים (*life*, pl. חַיִּים) (masc. ending); (7) חַיָּה (*bitter*, pl. חַיָּה).

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTR.
אֵבֶן	father	אֵבֶן	אֵבֶנְךָ my f. אֵבֶנְךָ thy f. or אֵבֶנְךָ his f. אֵבֶנְךָם your f.	אֵבֶנות	(2)
אָחֶן	brother	אָחֶן	(Like <i>father</i>)	אָחִים	(1)
אֲישׁ	man			אֲנָשִׁים	
אֲשֶׁה	woman	אֲשֶׁת	אֲשֶׁתִּי my w., etc.	נְשָׁהִים	(2)
בֵּית	house	בֵּית	בֵּיתִי my h., etc.	בֵּיתִים	(1)
בֵּן	son	בֵּן	{ בֵּנְךָ s. my בֵּנִי thy s.	בְּנִים	(2)
בֵּתָה	daughter		בֵּתִי my d., etc.	בְּנָות	(2)
יּוֹם	day			יּוֹמִים	
עִיר	city			עִירִים	
פֶּה	mouth	פֶּה	{ פֶּיךָ m. my פֶּה thy m., etc.		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	י	סִפְיָי <i>my horse, etc.</i>	י	סִפְיָי <i>my horses, etc.</i>
<i>thy</i>	ת	סִפְקָת	תִּקְ	סִפְקִיד
	תַּ	סִפְקָתָה	תִּקְהָ	סִפְקִיתָה
<i>his</i>	וֹ	סִפְסָוֹ	וֹ	סִפְסָיוֹ
<i>her</i>	הָ	סִפְסָהָ	הָ	סִפְסָהָ
<i>our</i>	נוּ	סִפְנָנוּ <i>our horse, etc.</i>	נוּ	סִפְנִינוּ <i>our horses, etc.</i>
<i>your</i>	כֶּם	סִפְסָכֶם	יְכֶם	סִפְיִיכֶם
	כֶּן	סִפְסָכֶן	יְכֶן	סִפְיִיכֶן
<i>their</i>	מָ	סִפְסָמָ	יְהָמָ	סִפְיִהָמָ
	וּ	סִפְסָוּ	יְהָוּ	סִפְיִהָוּ

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the ' of the construct state of the masculine plural. The Fem. Plur. ending וֹת is retained before them.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in יָם, drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in וֹת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception :—

166. The suffixes **בָּם**, **בְּנָה**, **בְּךָ**, **בְּךָם**, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus **דְּבָרָם** *word*, **דְּבָרְךָם** *word-of*, **דְּבָרְךָ** *my word*, **דְּבָרְךָם** *your word* (cf. § 149).

167. The suffixes יְךָם, ..., יְהֵן, ..., יְהִם, ..., your; ..., their, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים words, our words, but דְּבָרִיכֶם (for) דְּבָרִיכָם cf. § 149, 1) your words.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final '...'.

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.	PLUR.
<i>my</i>	<i>his</i>
<i>thy</i>	<i>their</i> (m.)
דְּבָרֶךָם דְּבָרֶךָ דְּבָרֵי (2) דְּבָרֶךָם פְּקַדְתֶּם 1 פְּקַדְךָ פְּקַדְךָי (3) פְּקַדְךָם וְרַכְבֶּם וְרַכְבָּךְ וְרַכְבֵּי (4) רַכְבָּךְ עַמְּכֶם עַמְּךָ עַמְּךָי (5) עַמָּךָם רַעֲנֶם רַעֲנָךָ רַעֲנֵי (6) רַעֲנָה	דְּבָרִינוֹ דְּבָרִינָה פְּקַדְתֶּנוֹ פְּקַדְתִּינוֹ דְּרַכְנוֹ דְּרַכְנָה עַמְּנוֹ עַמְּנָה רַעֲנִינוֹ רַעֲנִינָה

¹ Such forms as פְּקִידָךְ, בְּגַדְיָהֶם, involving two successive *vocal sh'vas*, substitute a short vowel for the first *sh'va*, according to § 70.

Exercise xii.

shepherd	רֹעֶה	מִשְׁפָּט
for ever and ever . . .	עוֹלָם וְעַד .	צִדְקָה
this (m.)	זֶה	עַל
way	הַרְחֵךְ	מָקוֹם
he gave	נָתַן	קָדוֹשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with אֵת
king	מֶלֶךְ	לֹא
pleasantness	נָעַם	נִתְיבָּה
	peace .	שָׁלוֹם .

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רֹעֵי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וְעַד :
3. דְּבָרַי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת אֱלֹהִי : 4. נָתַן אֱלֹהִים דְּבָרוֹ לְמֹשֶׁה : 5. דְּבָרֵינוּ דְּבָרֵי אֱלֹהִים : 6. יְהוָה מֶלֶךְ מֶלֶכִים : 7. מִשְׁפָּטוֹ וּצְדָקָתוֹ עַל כָּל-הָאָרֶץ : 8. מָקוֹם קָדוֹשִׁים : 9. נָתַן אֱלֹהִים אֵת-הָאֲשָׁה לְאִישׁ : 10. דְּרָכֵיכֶם קָדוֹשִׁים : 11. נָתַן אֱלֹהִים אֵת-הָאֲשָׁה לְאִישׁ : 12. דְּרָכֵיכֶם לֹא דְּבָרֵי הָאֱמָתָה :

¹ The ' here takes the pause form.

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective follows its Noun; the *predicative* Adjective precedes its Noun, e. g. *a good son*, טֹוב בֶּן; *a son is good*, בֶּן טֹוב.

See note in
Addenda Et
Corrigenda

171. An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130). The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix. Thus—

- (1) *The good son, הַטּוֹב הָזֶה ; this good son,* בְּנֵי הַטּוֹב.
- (2) *The good son of the father, בָּן־הָאָב הַטּוֹב.*
- (3) *My good son, בָּנִי הַטּוֹב.*

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State : 2 Kings i. 8, בָּעֵל שְׂעִיר master of hair, i.e. hairy.

*Ps. xcix. 9, הַר קָדוֹשׁ hill of His holiness,
i. e. His holy hill.*

Participle : Isaiah xlvi. 3, קָנֵה רָצִין a bruised reed.

173. The Comparative Degree is marked by the Preposition מִן (or מִ, § 131, note 2) from. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son, פָּרוֹל הָאָב מִן־הָבָן*; my punishment is *greater than I can bear, פָּרוֹל מִנְשָׁוֹא* (lit. great from being borne); *a rock (that) is higher than I, צוּרִים מִפְנֵי*.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. The Superlative Degree is expressed in various ways, the Adjective remaining unchanged.

- (1) *By the Article : 1 Sam. xvi. 11, there remaineth yet the youngest, הַקָּטָן (lit. the little one).* Judges vi. 15, *I the least in my father's house, אַנְכִי הַצָּעִיר בֵּית אָבִי :* (lit. the little one).
- (2) *By Repetition : Ex. xxvi. 33, the most holy, קָדוֹשׁ קָדוֹשׁים.*
- (3) *By the Adverb מְאֹד very : Gen. i. 31, and behold it was very good, וְהַפְּהַדְתָּוּב מְאֹד.*

Exercise xiii.

good, טֹב (1).	much, many, רַב (5).
great, גָּדוֹל (2).	to me, לִי.
small, קָטָן or קָטָן (2).	law, תֹּרְהָה (f.) (1).
evil, רָע (5).	perfect, תְּמִימִים (2).
there is, יֵשׁ, יָשַׁ.	white, לְבָן (2).
he, that, הִיא.	merciful, רַחֲם (1).
wise, חָכָם (2).	very, מְאֹד.
strong, עָזִים (2).	Jehovah, the L ORD, יְהוָה.
holy, קָדוֹשׁ (2).	See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The L ORD, He is very merciful. 5. The law of the L ORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the L ORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

SINGULAR.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. יִהְיָה or אַנְבֵּן I .	יִהְיָה me	לִי, לִי in or to me	לִי from me	לִי as I .
2nd (m.) תְּהִלָּךְ thou	תְּהִלָּךְ thee	לְךָ, לְךָ in or to thee	לְךָ from thee	לְךָ as thou .
2nd (f.) תְּהִלָּךְ thou	תְּהִלָּךְ thee	לְךָ, לְךָ in or to thee	לְךָ from thee	לְךָ as thou .
3rd (m.) אֲחָר he	אֲחָר him	לְבוֹ, לְבוֹ in or to him	לְבוֹ from him	לְבוֹ as he .
3rd (f.) אֲחָר she	אֲחָר her	לְבָוֶת, לְבָוֶת in or to her	לְבָוֶת from her	לְבָוֶת as she .

PLURAL.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. (תְּנוּנוּ) or אֲנָהָנוּ we	אֲנָהָנוּ us	לָנוּ, לָנוּ in or to us	לָנוּ from us	לָנוּ as we .
2nd (m.) סְבִּרְךָ ye	סְבִּרְךָ or בְּכָמָם you	לְבָכָר, לְבָכָר in or to you	לְבָכָר or בְּכָמָם from you	לְבָכָר as ye .
2nd (f.) סְבִּרְךָ ye	סְבִּרְךָ or בְּכָמָם you	לְבָכָר, לְבָכָר in or to you	לְבָכָר from you	לְבָכָר as ye .
3rd (m.) אֲחָרָה or בְּהָרָה they	אֲחָרָה or בְּהָרָה them	לְבָוֶת or בְּהָרָה in or to them	לְבָוֶת or בְּהָרָה from them	לְבָוֶת as they .
3rd (f.) אֲחָרָה or בְּהָרָה they	אֲחָרָה or בְּהָרָה them	לְבָוֶת or בְּהָרָה in or to them	לְבָוֶת or בְּהָרָה from them	לְבָוֶת as they .

178. The **Nominative Case** of a Personal Pronoun is expressed only when **emphatic**, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אָנֹכִי יְהוָה אֱלֹהֶיךָ I (am) the Lord thy God; but the Pronoun is implied in the Verb, in Exod. iii. 14, אָהָתָּה אֲשֶׁר אָהָתָּה I am that I am.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to אֹתוֹ (another form of אַתָּה, the *sign of the Accusative*, cf. § 126). But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb. These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes לְ, בְ, מְ, or מִן (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם, אַחֲרִי with; אַל after; בְּ before, on the face of; עַל upon; תְּחִת under; אֵין no, none.

The following Paradigm will sufficiently indicate the forms:

182. Particles with Pronominal Suffixes.

	with	to	upon	before	after
	³ אַתָּה	אַל ¹	עַל ¹	לִפְנֵי	אַחֲרִי ¹
me	אַתִּי	אַלְיִ	עַלְיִ	לִפְנֵי ²	אַחֲרִי ²
thee (m.)	אַתָּךְ	אַלְיכָה	עַלְיכָה	לִפְנֵיכָה	אַחֲרִיכָה
him	אַתָּהוּ	אַלְיוּ	עַלְיוּ	לִפְנֵיו	אַחֲרִיו
us	אַתָּנוּ	אַלְינוּ	עַלְינוּ	לִפְנֵינוּ	אַחֲרִינוּ
you (m.)	אַתָּכֶם	אַלְיכֶם	עַלְיכֶם	לִפְנֵיכֶם	אַחֲרִיכֶם
them (m.)	אַתָּם	אַלְיָהֶם	עַלְיָהֶם	לִפְנֵיהֶם	אַחֲרִיהֶם

See note in
Addenda Et
Corrigenda

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms עָלִים, אַלְיָהֶם, אַלְיָהֶם (cf. §§ 164, 168).

(2) The form **לפָנִי** before is literally *to the face of*: *before me = to my face*, and is made up of **ל** to, and **פָנִים** *face*, with the pro-nominal suffix.

(3) Note the two meanings of **אֵת**: (1) the accusative sign (§ 126), which with suffixes becomes **אֹתֶת**; (2) *with*, which with suffixes doubles the **ת**, changing tsere to short chireq. Thus: (1) **אֹתְּתִי** *me*, (2) **אֹתְּתִי** *with me*.

Exercise xiv.

עַמְדִי with me.

אֵין not; often = there is
not (opp. to **שׁוֹא** there
is).

אַחֲרֹן the last (m.)

אָמַת truth (f.)

עָשִׂית thou hast made.

צָבָא a host (constr. **אַחֲרָא**).

alone, see p. 141.

עַתָּה now.

רָאָה see ye.

זְקָנָה old age (f.)

לֹא not.

שְׁמִי heavens (constr. **שְׁמִים**).

צְבָאוֹת hosts (constr. **צְבָאות**).

יָם sea (m.)

יְהִי they are.

נָבִיא prophet (m.)

1. **רָאָה** **עַתָּה** **כִּי** **אֲנִי** **הָוָא** **וְאַיִן** **אֱלֹהִים** **עַמְדִים**:
2. **אַתָּה**-¹**הָוָא** **יְהֹוָה** **לְבָדָךְ** **אַתָּה** **עָשִׂית** **אַתָּה**-**הַשְׁמִים**
שְׁמִי **הַשְׁמִים** **וְכָל-****צָבָאָם** **הָאָרֶץ** **וְכָל-****אֲשֶׁר** **עַלְיָהָה** **הַיּוֹם**
וְכָל-**אֲשֶׁר** **בָּהֶם**:
3. **מֵה**-¹**הַמָּה** **אֵלֶּה**:
4. **אֲנִי** **יְהֹוָה**
רָאשׁוֹן **וְאַתָּה**-**אַחֲרָנִים** **אֲנִי**-**הָוָא**:
5. **אַתָּה**-¹**הָוָא** **מִלְבַּדִּי**
אֱלֹהִים:
6. **וְעַתָּה** **אַדְנִי** **יְהֹוָה** **אַתָּה**-¹**הָוָא** **הָאֱלֹהִים**
וְדִבְרֵיךְ **יְהִי** **אָמַת**:
7. **וְעַד-****זְקָנָה** **אֲנִי** **הָוָא**:
8. **לֹא-**
מַבְנֵי **יִשְׂרָאֵל** **הַגָּהָה**:
9. **וַיֹּאמֶר** **לוֹ** **גַּס-****אֲנִי** **נָבִיא** **כִּמוֹךְ**:

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4.

5. Ps. xliv. 5. 6. 2 Sam. vii. 28. 7. Is. xlvi. 4. 8. Judg. xix. 12.

9. 1 Kings xiii. 18.

¹ The 3rd Personal Pronouns **הָוָא**, **הַגָּהָה** are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

183. The Demonstrative Pronouns are—

MASC.	FEM.
1. זֶה (or הַזֶּה) <i>this</i>	זֹאת (or הַזֹּאת) <i>this.</i>
2. הַהִיא ¹ (or הַהִיא) <i>that</i>	(הַהִיא) <i>that.</i>

PLURAL (for both Genders).

1. אֵלֶּה (or אֵלֶּה) *these.*
 2. { (Masc.) הֵם¹, הַמָּה¹ (הַמָּה or הַמָּה¹) } { (Fem.) הֵן¹, הַנָּה¹ (הַנָּה or הַנָּה¹) } *those.*

**See note in
Addenda Et
Corrigenda**

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as **בַיּוֹם הַהוּא**: *in that day*; **בַיּוֹם הַפְדוֹל הַהוּא**: *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, *זה-שםי לעלם וזה זכרי לדך דך*: this (is) my name for ever, and this (is) my memorial from generation (to) generation; *בזאת אני בוטח*: in this I am confident.

186. The Interrogative Pronouns are—

מי who ? **מה** what ? **מה** how ? **(מה- מה)**.

Both may be joined with the Prefix Prepositions; thus,
למי to whom? **למה** why? **במה** how great? **יבם** in whom?
במה in what?

The Accusative Prefix **אֶת-** may be joined to (not to **מִ**); thus, **אֶת-מִ** *whom?*

Both may stand as Genitives: בֶן־מִי ? whose son?

The interjectional *how!* is expressed by מה-טוֹב : מה-נוֹרָא how good ! how fearful !

¹ These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

Pointing of מַה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מַה (with Daghesh conjunctive) before non-gutturals, מַה־גָּדוֹל how great!
2. מַה before א and ר, מַה־אֵלֶּה what (are) these?
3. מַה before ח, ת, צ, ש, מַה־חֲכָם how wise!
4. מַה before ה, ח, ע, not with qamets, מַה־חִיא what (is) she?

187. **The Relative Pronoun** is אֲשֶׁר who, which, for all genders and numbers. It may take the Prefix Prepositions: בְּאֲשֶׁר, לְאֲשֶׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. זֶרֶעֶוּ בּוֹ its seed (is) in it, but Gen. i. 11, אֲשֶׁר זֶרֶעֶוּ בּוֹ whose seed (is) in it (lit. which its seed); פָּקָדוּ he visited him, אֲשֶׁר פָּקָדוּ whom he visited.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, בְּצֻוֹרִים מִמְּנִי an idol (which) shall not be moved; Ps. lxi, פֶּסֶל לֹא יִמּוֹת unto a rock (which) is higher than I.

Exercise xv.

וַיַּרְא and he saw.

הָיָה he was.

רָעַב famine (m.)

יִשְׁרָאֵל shall be sung.

קָרָא he cried.

בָּאֵלָה coming (a participle).

עָבֵד a slave, servant.

וַיְהִי and he was.

רָאשׁוֹן former.

שֵׁם name.

שִׁיר a song.

קָדוֹשׁ holy (m.)

אָמַר he said.

וְאָמַרְוּ and they will say.

וַיֹּאמֶר and he said.

שְׁשִׁי sixth.

1. **בַּיּוֹם** הַהֵּוָא **וַיַּשְׁרֵךְ** הַשִּׁיר־הַזֶּה **בְּאָרֶץ** יְהוּדָה:

2. **זֹאת** הָאָרֶץ: 3. **זֹאת** הָאֵשָׁה וְזֹה־בְּנָה: 4. **וְקָרָא**

זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאות:

5. **מִרְצָה** בָּאֵלָהִים: 6. **וְלֹמִידָא** לְפָנֵיךְ: 7. **וַיֹּאמֶר**

מֹשֶׁה אֶל־הָאֱלֹהִים הַגָּה אָנֹכִי בָּאֵל־בְּנֵי יִשְׂרָאֵל

וְאָמַרְתִּי מָה־שֶׁמֶן : 8. בְּמֵה־יִמְיַד־עֲבָדָךְ : 9. הַרְעֵב
 הַרְאֵשׁוֹן אֲשֶׁר הִיה בַּיּוֹם אֲבָרָהָם : 10. וַיַּרְא אֱלֹהִים
 אֶת־כָּל־אֲשֶׁר עָשָׂה וְהַגָּה־טֹב מְאֹד וַיַּהַעֲלֵב וַיַּהַבְּקֵר
 יוֹם הַשְׁבֵר :

Exercise xv.— 1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals or root-letters.** All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadrilateral**, a fourth root-letter being inserted in a triliteral word, as *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	{ Active	Qal	<i>he watched.</i>
	{ Passive	Niphal	<i>he was watched.</i>
Intensive	{ Active	Piel	<i>he watched diligently.</i>
	{ Passive	Pual	<i>he was watched diligently.</i>
Causative	{ Active	Hiphil	<i>he caused to watch.</i>
	{ Passive	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompletedness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *aorist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompleteness of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('*let him do*') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle נֹא 'not' ('objective'), or נָא ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as לְקַטֵּל *to kill*; בְּקַטֵּל *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as לְקַטֵּל אֲקַטֵּל ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as הַקֹּטֵל ('the man killing') *one who kills*; הַפִּשְׁלֵל ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as הַפִּשְׁלֵל הַמֶּלֶךְ ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as הַפִּשְׁלֵל מִשְׁלֵל ('the king is ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)		Plur. 3rd pers., c.	
" " f. נָ			
" 2nd pers., m. נָ		" 2nd pers., m. נָ	
" " f. נָ		" " f. נָ	
" 1st pers. נָ		" 1st pers. נָ	

IMPERFECT (with *preformatives and afformatives*).

Sing. 3rd pers., m.	Plur. 3rd pers., m.
" " f.	" " f.
" 2nd pers., m.	" 2nd pers., m.
" " f.	" " f.
" 1st pers.	" 1st pers.

Obs.—The sheva in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִפְקַר becomes יִפְקָר, and יִחְרֹג becomes יִחְרָג.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and afformatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited*.

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i. e. its radicals bear the weight of every change without modification. The verb הָעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (*לֹא light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood (Construct).**

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197.

Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

INFINITIVE MOOD.

Absolute: פְּקַד to visit.

Construct: פְּקַד to visit; בְּפְקַד in visiting;
לְפְקַד for visiting; מִפְּקַד from visiting.

PARTICIPLE ACTIVE.

פְּקָד visiting, one visiting (m.)

פְּקָדָה (פְּקָדָת) (fem.)

פְּקָדִים (pl. m.)

PARTICIPLE PASSIVE.

פְּקָוד visited, one visited (m.)

פְּקָודָה (fem.)

פְּקָודִים (pl. m.)

PERFECT TENSE.

Sing.

פְּקַד he visited¹.

פְּקָדָה she visited.

פְּקָדָת thou visitedst (m.)

פְּקָדָת thou visitedst (f.)

פְּקָדָת I visited, or have visited.

Plur.

פְּקָדוֹ they visited.

פְּקָדָתֶם you visited (m.)

פְּקָדָתֶן you visited (f.)

פְּקָדָתָנוּ we visited.

IMPERFECT TENSE.

יַפְּקַד he will visit¹.

תַּפְּקַד she will visit.

תַּפְּקַד thou wilt visit (m.)

תַּפְּקַדִּי thou wilt visit (f.)

אַפְּקַד I shall visit.

יַפְּקַדְיוּ they will visit (m.)

תַּפְּקַדְנָה they will visit (f.)

תַּפְּקַדְךָ you will visit (m.)

תַּפְּקַדְנָךְ you will visit (f.)

נַפְּקַד we shall visit.

¹ These meanings are only approximate. See §§ 191, 220-222.

IMPERATIVE Mood.

Sing.	Plur.
visit thou (m.)	visit ye (m.)
visit thou (f.)	visit ye (f.)

198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. יָבֵשׂ *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e.g. קָטַן *he was little*.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יְבַדֵּל, יְבַדֵּל. These are noted in the vocabularies as **Imperfect A** verbs.

See note in
Addenda Et
Corrigenda

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in qal, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.	יָבֵשׁ impf. is withered, dried.
אָהַב (impf. יָאַהֲבָה, יָאַהֲבָה), has loved.	יִדְעַ has known.
אָז then, gen. with impf.	יִם sea.
אָח brother.	יֶרֶח moon.
אָז how?	יִשְׁבַּע has dwelt.
אָגָל and גָּדָל has been great.	יִתּוֹם orphan.
אָגָל has robbed.	כָּלָב dog; (כָּלָב in pause) Caleb.
אָגָב has stolen, taken away.	לִבְבָּשׁ heart; middle.
אָגָל poor.	מַלְאָה has become full; with acc.
אָגָל went.	מִצְוָה command.
אָז has become old (impf. A): also adj., old.	מִצְרַי Egyptian (subst. and adj.)
אָגָל month.	מִשְׁלָחָה has ruled.

מִשְׁפָט	judgment.	רֹשׁ	poor.
מוֹת	dead.	שָׂדָה	field.
מַתֶּהֶק	has become sweet (impf. A).	שָׁרֵף	has burned.
נָא	I pray (<i>quaeso</i>).	שָׁבֵר	has broken in pieces.
נוּעָר	boy.	שָׁבֵת	has rested.
נִפְלָא	has fallen.	שָׁבָת	f. Sabbath.
עֲבָד	servant.	שָׁוֹא	(shāv) in vain (<i>frustra</i>).
עַמְּדָר	has stood, withstood.	שָׁבֵן	has dwelt.
עַשְׂיר	rich (adj.)	שָׁמַר	has watched, observed.
פָּשַׁט	has attacked, fallen upon (impf. A and O).	שָׁנִי	second.
קָטָן	has been little ; followed by מִן, has been less than, i.e. <i>unworthy of</i> .	שָׁמַשׁ	sun.
רָדַף	has pursued, followed.	שָׁפֵט	has judged.
		שָׁקֵד	has watched.
		שָׁרֵץ	has multiplied, swarmed.
		תִּבְלֵל	f. (generally without art.), world.

1. אָמַר בְּעָרָם מִצְרַי אֶל-דָּרוֹד פְּשַׁטְּנוּ עַל-גָּגָב¹ כָּלְבָ וְאַתָּה-
צָקָלָג שָׁרֵפָנוּ בְּאָשׁ : 2. וְדָרוֹד אֹז יִשְׁבֵ בְּעִיר הַחַיָּא :
3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתָּם שְׁرֵצִי בְּאָרֶץ : 4. הַשְׁפֵּט²
כָּל-הָאָרֶץ לֹא יַעֲשֵׂה³ מִשְׁפָט : 5. אָמַרְתָּה רְבָקָה⁴ מֵי
הָאִישׁ הַהְלֵךְ בְּשָׂדָה וַיֹּאמֶר הַעֲבָר הַוָּא יִצְחָק : 6. בְּחֶדֶש
הַיְמִינִי יִבְשֵׂה הָאָרֶץ : 7. אָמַר הַכְּסִיל מִים גְּנוּבִים יִמְתַּקְלוּ :
8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תִּרְדֵּעַ מִצְרִים⁵ שָׁכֵן בָּאָרֶץ
הַזֹּאת : 9. אָמַר יִצְחָק אֶל-עָשָׂו הַגְּהָנָא זָקַנְתִּי וְלֹא
יַרְעַתִּי יוֹם מוֹתִי : 10. רְבָקָה אַחֲבָת אַת-יַּעֲקֹב מִן הָאָח

¹ The south country, where Caleb had a possession, and where was situated the town of Ziklag.

² A question is asked in Hebrew by the prefix ה (the *interrogative*) attached to the first word in the clause.

³ ‘Will He do?’

⁴ Rebekah.

⁵ ‘Do not go down.’

‘To Egypt;’ pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended ה (‘local’) mostly without the tone, e.g. אֶרְצָה to

the earth; שָׁמְמִים to heaven.

הַגָּדוֹלְ: 11. שִׁמֶר תִשְׁמַר⁷ אֶת-הַמִּצְוָה הַזֹּאת: 12. עֲשֵׂיר
בְּרָשִׁים יִמְשַׁלְ: 13. אָמַר דָוד אֶל-שָׂאֹול אֶחָרִי מֵאַתָּה
רַדָף אֶחָרִי כַּלְבְ מַתְ: 14. שִׁמֶר אֶת-הַשְׁבָּתְ: 15. אֶל
תְּגַזּוֹל-דָלְ: 16. אָם יְהוָה לֹא יִשְׁמַר עַיר שְׂוִיא שְׁקָד
שִׁמֶר: 17. שְׁפָטִי דָל וַיְתָומְ: 18. הָיָה אֱלֹהִים אֶת
יְשֻׁמְעַאל⁹ וַיָּגַל¹⁰: 19. אֵיךְ אָבִדָת צָוָר¹¹ אֵיךְ נִפְלָת
בְּלֵב הַיִם: 20. קָטַנְתִי מִכְלֵ-הַחֲסָדִים¹²:

⁷ See § 193, Inf. Abs. ⁸ For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). ⁹ Ishmael. ¹⁰ ‘And he was great.’
¹¹ Tyre. ¹² ‘The mercies.’

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e.g. *qal*, *to guard*; Niphal, *to guard oneself* (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. In explanation of the name *Niphal* it may be noted that the older grammarians adopted as a paradigm the verb פָעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּעַל (*pi'el*), causative הַפִּעַל (*hip'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

See note in
Addenda Et
Corrigenda

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הַנִּ**

hin-, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is נִ (before a guttural נִ). (b) In the infinitive, imperative, and imperfect, the נִ assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the הַ also is absorbed. Thus infin. (and imperat.) הַפְקֵד, imperf. יַפְקֵד (for יָהַנְפְּקֵד).

202.

Paradigm of Niphal.

INFINITIVE.

Absolute: נִפְקֵד to be visited.

Construct: הַנִּפְקֵד to be visited; בִּנִּפְקֵד in being visited.

לְנִפְקֵד for being visited; מִנִּפְקֵד from being visited.

PARTICIPLE.

being visited (m.) (נִפְקֵד) (pl. m. נִפְקֵדים).

PERFECT TENSE.

Sing.

נִפְקֵד	he	{ was visited.	
נִפְקֵדָה	she		
נִפְקֵדָת	thou wert visited	{ m.	
		{ f.	
נִפְקֵדָתִי	I	was visited.	

Plur.

נִפְקֵדִי	they	were visited.	
נִפְקֵדָתֶם	you	were visited	
נִפְקֵדָתֶךָ	f.		
נִפְקֵדָנוּ	we	were visited.	

IMPERFECT TENSE.

יַפְקֵד	he	{ will be visited.	יַפְקֵדִי	{ they will be visited	m.		
תַּפְקֵד	she		תַּפְקֵדָה	f.			
תַּפְקֵד	thou	{ wilt be visited	תַּפְקֵדִי	{ you will be visited	m.		
אַפְקֵד	I	shall be visited.	נִפְקֵד	we shall be visited.			

IMPERATIVE.

הַפְקֵד	be thou visited (m.)	הַפְקֵדִי	be ye visited (m.)
הַפְקֵדִי	" " "(f.)	הַפְקֵדָה	" " "(f.)

Exercise xvii.

אָכַל	has eaten.	מִאָכֵל	food.
בָּחר	has chosen (niph. participle, choice, precious).	מִלְטָה (niph.)	has escaped.
הָלַךְ	has gone.	מִפְאֵל	flood.
זָרַב	has remembered.	נֶפֶשׁ	soul.
וֹתָב	gold.	שָׁמַר	he has watched.
חֲכָמָה	wisdom.	לְנִצְחָה	for ever.
כְּסֶף	silver.	סִמְךָ	has upheld.
בָּרַת	he has cut (off).	עֹונָה	iniquity.

1. וְאַתָּה קָחַ-לְךָ מִכֶּל-מִאָכֵל אֲשֶׁר יָאַכֵּל : 2. רִזְכָּר
 עֹזֶן אֲבָתָיו אֶל-יְהוָה : 3. פֶּה אָמַר יְהוָה הַשְׁמָרוּ
 בְּנֶפֶשׁוֹתֵיכֶם : 4. עַל יְהוָה נִסְמְכָתִי לְנִצְחָה : 5. הַזְּלָקָה
 בְּחִכְמָה הוּא יִמְלָט : 6. גִּבְחָר שֵׁם מִכֶּסֶף² וּמִזְהָב :
 7. נִסְמַךְ הַסְּמִנוֹ עַל יְהוָה : 8. לֹא יִפְרַת כָּל-בָּשָׂר עוֹד
 מִן-הַטְּבֹבוֹל :

¹ Imperat. 2 s. m. קָח he has taken.² See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לִמְדָר, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as רִזְקָנָה, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative פָּ. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpael*, § 206.

205.

Paradigm of Piel and Pual.

INFINITIVE.

Piel.

Pual.

Abs. פְּקַד to visit diligently.

None.

Constr. פְּקַד to visit diligently. { With prefix
 prepp.
 as before. } פְּקַד to be visited diligently.

PARTICIPLE.

visiting diligently (m.)
(pl. m. מִפְקָדִים).

being visited diligently (m.)
(pl. m. מִפְקָדִים).

PERFECT.

Piel.

Pual.

Sing. 3 m.	פְּקַד
„ f.	פְּקַדָּה
„ 2 m.	פְּקַדָּת
„ f.	פְּקַדָּת
„ 1 c.	פְּקַדָּתִי

Piel.

Pual.

Piel.

Pual.

Plur. 3 c.	פְּקָרֹו
„ 2 m.	פְּקָרָתָם
„ f.	פְּקָרָתָן
„ 1 c.	פְּקָרָנִי

IMPERFECT.

Piel.

Pual.

Sing. 3 m.	יְפַקֵּד
„ f.	תְּפַקֵּד
„ 2 m.	תְּפַקֵּד
„ f.	תְּפַקֵּדִי
„ 1 c.	אֲפַקֵּד

Piel.

Pual.

Piel.

Pual.

Plur. 3 m.	יְפָקָדוּ
„ f.	תְּפָקָדָנָה
„ 2 m.	תְּפָקָדָו
„ f.	תְּפָקָדָנִי
„ 1 c.	גְּפָקָד

IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.	פְּקַד	None.	Plur. 2 m.	פְּקִדָּו	None.
„ f.	פְּקִדִּי	„	„ f.	פְּקִדְנָה	„

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

אָמַץ piel, has made strong.	מִדֵּר qal and piel, has measured.
זָמַר piel, has sung.	סִפְר piel, has told, numbered.
חִזַּק piel, has made strong.	עָשָׂה has done.
יָלַד has brought forth.	קָדֵש piel, has made holy.
בָּבֶר piel, has honoured.	רָדֵף has pursued.

1. זָמַר לְיהֹה בְּנֶגֶור זָמַר לְאֱלֹהִים זָמַר¹:
2. מִי יִסְפֵּר אֶת-הַבּוֹכְבִים וְמִי יִמְדַּר אֶת-הַהִים:
3. סִפְר הַעֲבֹד לִיצָּחָק אֶת-כָּל-הַדְּבָרִים אֲשֶׁר עָשָׂה:
4. חִזְקֵי יְבִימָה רְפּוֹת וּבְרִכּוֹת כּוֹשְׁלוֹת אֲמִצּוֹ¹:
5. בְּטַרְסָה הָרִים יָלַדוֹ¹ מַעוֹלָם עַד עַוְלָם אֲתָה אֵל:
6. הַמְּכַבֵּר יְהֹה הַוָּא גַּם רָדֵף צָרָק:
7. יָבֵר אֶת-יּוֹם הַשְּׁבָת לְקָדֵש אֶת-יּוֹם הַגָּה אֲשֶׁר קָדֵש יְהֹה:
8. הַשְׁמִים מִסְפָּרִים כְּבָוד-אֵל:

¹ Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place the **Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הַת hith-, pathach being under the first radical throughout.** The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. הַתְּפִקֵּר, *hithpael* הַתְּפִקֵּר. The participle has the preformative מִ. After prefixes (imperfect and participle) the הַ of this מִתְּ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (צ, צ, שׁ, שׁ), the הַ in the prefix מִ changes places with it. Thus from שָׁמַר *he kept*, we have not הַשְּׁמַר but השִׁמְרָה. When the first radical is צ, the transposed הַ becomes ט, e.g. from צָבַק *he was just*, comes הַצְּבָקָה *he justified*.

When the first radical is a dental (ר, ט, נ), the הַ is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of hithpael is found of the form *hothpaal* (הַחֲפֹר). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to or for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208.

Paradigm of Hithpael.

INFINITIVE.

Constr. הַתְּפִקֵּר to visit oneself.

PARTICIPLE.

sing. visiting oneself. מִתְּפִקֵּר

(pl. m. מִתְּפִקְדִּים).

PERFECT.

Sing. 3 m.	הַתְּפִקֵּד
„ f.	הַתְּפִקְרָה
„ 2 m.	הַתְּפִקְרָתָה
„ f.	הַתְּפִקְרָתָה
„ 1 c.	הַתְּפִקְרָתִי

Plur. 3 c.	הַתְּפִקְדָּוִי
„ 2 m.	הַתְּפִקְדָּתָם
„ f.	הַתְּפִקְדָּתָן
„ 1 c.	הַתְּפִקְדָּנוּ

IMPERFECT.

Sing. 3 m.	וַתִּפְקֹד	Plur. 3 m.	וַתִּפְקֹדוּ
„ f.	וַתִּפְקֹדָה	„ . f.	וַתִּפְקֹדָנָה
„ 2 m.	וַתִּפְקֹדָךְ	„ 2 m.	וַתִּפְקֹדָךְ
„ f.	וַתִּפְקֹדָהָי	„ f.	וַתִּפְקֹדָנָהָי
„ 1 c.	וַתִּפְקֹדָךְ	„ 1 c.	וַתִּפְקֹדָךְ

IMPERATIVE.

Sing. 2 m.	הַתִּפְקֹד	Plur. 2 m.	הַתִּפְקֹדוּ
„ f.	הַתִּפְקֹדָה	„ f.	הַתִּפְקֹדָנָה

209. **Hiphil** is in general causative of Qal. When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal** is passive of hiphil.

210. The characteristic of Hiphil is the prefix **ה** (with short chireq in the perfect and pathach in the other forms), and long chireq under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix** **ה** with *qamets-chatuph* or *qibbutz* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative **מַ**.

After any prefix (imperfect and participle) the **ה** is absorbed and the prefix takes its vowel.

211. Paradigm of Hiphil and Hophal.

INFINITIVE.

Hiphil.

Abs. **הַפְקֹד** to cause to visit.

Constr. **הַפְקִיד** to cause to visit. { With prefix
 { prepp.
 { as before.

Hophal.

הַפְקֹד to be caused to visit.

none.

PARTICIPLE.

Hiphil.

causing to visit (m.) **מִפְקִיד**

Hophal.

caused to visit (m.) **מִפְקָד**

PERFECT.

Hiphil.

Sing. 3 m. **הַפְקִיד**
" f. **הַפְקִידָה**
" 2 m. **הַפְקִידָת**
" f. **הַפְקִידָת**
" 1 c. **הַפְקִידָתִי**

Hophal.

הַפְקָד
הַפְקָדָה
הַפְקָדָת
הַפְקָדָת
הַפְקָדָתִי

Hiphil.

Plur. 3 c. **הַפְקִידּוֹ**
" 2 m. **הַפְקִידּוֹתָם**
" f. **הַפְקִידּוֹתָן**
" 1 c. **הַפְקִידּוֹנִי**

Hophal.

הַפְקִידּוֹ
הַפְקִידּוֹתָם
הַפְקִידּוֹתָן
הַפְקִידּוֹנִי

IMPERFECT.

Hiphil.

Sing. 3 m. **יַפְקִיד**
" f. **תַּפְקִיד**
" 2 m. **תַּפְקִיד**
" f. **תַּפְקִידִי**
" 1 c. **אַפְקִיד**

Hophal.

יַפְקָד
תַּפְקָד
תַּפְקָד
תַּפְקָדִי
אַפְקָד

Hiphil.

Plur. 3 m. **יַפְקִידּוֹ**
" f. **תַּפְקִידּוֹנָה**
" 2 m. **תַּפְקִידּוֹתָה**
" f. **תַּפְקִידּוֹנָה**
" 1 c. **נַפְקִיד**

Hophal.

יַפְקִידּוֹ
תַּפְקִידּוֹנָה
תַּפְקִידּוֹתָה
תַּפְקִידּוֹנָה
נַפְקִיד

IMPERATIVE.

Hiphil.

Sing. 2 m. **הַפְקֵד**
" f. **הַפְקִידי**

Hophal.

None.

Plur. 2 m. **הַפְקִידּוֹ**
" f. **הַפְקִידּוֹתָה**

Hophal.

None.

Exercise xix.

אָגָר has gathered.

דְּשָׁא has become green, verdant.

דְּשָׁא the tender grass.

יִסְר has instructed, chastised

(mostly piel).

כְּאֶשֶּׁר like as, as.

כָּלָם (hiph.) has shamed.

מָטַר (only in hiph.) has rained.	רֵב multitude, abundance.
מֶלֶךְ has become king.	רִחָם the womb.
עִנֵּג (hithp.) has rejoiced, delighted.	שְׁבֵל (generally hiph.) has attended to, considered, been prudent.
פָּאַר (piel) has glorified ; (hithp.) has shown himself glorious.	שְׁחַת (hiphil) has destroyed, spoiled.
צָוָה (piel) has commanded.	שְׁלַק (hiphil) has cast away.
קָרַב has drawn near ; (hiph.) has brought.	

1. מִלְכֵי שָׁבָא וִסְבָּא¹ אֲשֶׁר יַקְרִיבוּ: 2. וְהָאָנָשִׁים
טוֹבִים לְנוּ מַאֲדָר וְלֹא חַלְמָנוּ: 3. וַיֹּאמֶר לֵי עֲבָדִי
אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֲחַפָּאָר: 4. הַתְּקִדְשׁוּ אָמֵר
יְהֹוָה כִּי אֵל קָדוֹשׁ אָنָכִי: 5. שְׁמַרְתִּי אֶת-הַתּُוֹרָה
וְאֲשַׁתְּפֵר² מַעַזְןָ: 6. מִלְּדָה חַכְםָ מִשְׁבִּית³ מִלְּחָמֹת:
7. אָמֵר אֶבְרָהָם אֶל-יְהֹוָה הַתְּשִׁיחִת⁴ בְּחִמְשָׁה⁵ אֶת-כָּל-
הָעִיר: 8. הַתְּהִלָּךְ אֶת-יְהֹוָה⁶ כַּאֲשֶׁר צָוָה אֶת-מִשָּׁה
לְהַתְּהִלָּךְ לְפָנָיו⁷: 9. עַלְיךָ יְהֹוָה הַשְׁלָנָתִי⁸ מְרָחָם:
10. אָגָר בְּקִיעֵץ אִישׁ מִשְׁכָּיל: 11. יִשְׁעָת לְשִׁמְרָר וַעֲתָה
לְהַשְׁלִיךָ: 12. יִסְרֵר יִסְרֵר יְהֹוָה אֶת-הַצְדִּיק וְלִפְנֵי תְּנַתֵּן
אָתוֹ: 13. הַמְּלָך אָנוֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשְׁמֶשׁ:
14. הַמְּטִיר אֶל-הָיִם עַל-הָאָדָمָה וְהַגָּה הַדְשִׁיאָה הָאָדָמָה
דְּשָׂא וּעֻזָּה: 15. תַּתְעִנֵּג⁹ נֶפֶשׁ הַצְדִּיק עַל רַב שָׁלוֹם:

¹ 'Sheba and Seba.' ² 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the consecutive of the imperf., § 223. ³ The participle here, as else-

where very frequently, expresses the present tense, § 193. ⁴ It interrogatively, like the last, forms a question.

⁵ ‘for the sake of the five.’ ⁶ ‘with Jehovah.’ ⁷ ‘before
Him.’ ⁸ ‘upon Thee, Jehovah, I was cast,’ i.e., ‘confided to Thee’

⁹ For the pathach, see §§ 204 Obs., 206. ¹⁰ Genitive.

* For the pathach, see §§ 204 Obs., 206. — Genitive.

Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197–211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix **וְ**.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its afformatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. ' , 2nd pers. **נָ**, 1st pers. (sing.) **וּ**, (plur.) **וּ**. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

<i>Conjugation.</i>	<i>Form.</i>	<i>Distinguishing Marks.</i>
Qal	לִמְדָ	. unmistakeable.
Niphal	נִלְמָד	. prefix נַ.
Piel	לִמְדָ	. daghesh 2nd rad.
Pual	לִמְדָ	. daghesh 2nd rad. and characteristic vowel מַ.
Hiphil	הַלְמִיד	. prefix הַ and inserted מַ.
Hophal	הַלְמָד	. prefix הַ (hō).
Hithpael . . .	הַתְלִמֵּד	. prefix הַתְּ and daghesh 2nd rad.

IMPERFECT.

Qal	يَلْمَد	. <i>chireq</i> with preformative; ö (generally) in ultima.
Niphal	יַלְמָד	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel	יַלְמָד	. <i>sheva</i> with preformative; daghesh 2nd rad.
Pual	יַלְמָד	. <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel مַ.
Hiphil	יַלְמִיד	. <i>pathach</i> with preformative; inserted מַ.
Hophal	יַלְמָד	. <i>qamets chatuph</i> with preformative.
Hithpael . . .	יַתְלִמֵּד	. prefix يַתְּ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the ö of imperf. qal falls away before a tone suffix; (2) the מַ of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

*שְׁפֵل	מִתְקַדֵּשׁ	יָדַלְק	הַרְשָׁג
ישֶׁבֶב	נִשְׁבַּר*	יִבְקַשׁ	הַזְּפִיר
אֲבָדָת	יְשֻׁפֵל	בָּבֶגֶד	זְכָרָנוּ
הַשְׁמָרִי	הַשְׁפֹּטָנָה	לִבְגָּר	זְכִיר
שִׁמְרָה	הַלְּבָשָׁנָה	בְּקַשׁ	זְכָר
תְּזִבְרָנָה	הַקְּדָשָׁתִי	אֲבָקָשׁ	זְכָר*
פָּקָוד	מִלְּפָדָה	נִפְלָה	נְשָׁלָךְ
שִׁמְרָה	גִּמְלָט	יִקְפֹּז	תְּשִׁבְבָּה*
נִפְלָט	שְׁכָבִי	אֲקָבָר	שְׁמָרָנָה*
		סָגָר	

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

הַמְשֻלָּנָה*	שְׁמָרָנוּ*	יִצְדָּקוּ	הַפְשָׁט*	רְדָפָנוּ*
נִמְשְׁלָת*	סְמִנָּה*	אַצְדִּיק	הַפְשִׁיט*	יְרָדָף*
הַשְׁמָרָתָם*	אַסְמָךְ*	נִצְדָּקוּ	פְּשָׁטִי*	רְדָפוּ*
מִשְׁתָּמָר	מִסְמָךְ*	שְׁמָוֹר*	נִפְשָׁט*	רְדָפָת*
נִסְמָךְ*	סְמִנָּתִי*	מִשְׁלָנָה*	מִשְׁלָנָה*	רְדָף*
		הַמְשֻלָּתָם*	נִשְׁמָרָת*	הַתְּפִשְׁטוּ*

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes הַ, בַּ, וַיִּ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by לֹא with Imperf., a negative *wish* or *entreaty* by לְאָנָה with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of חֵדֶל, as from אָסְפַּרְתָּ I will tell, (piel) אָסְפַּרְתָּה let me tell. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, וְ and וְיִ. Thus, as from יִפְקַד (sing.) we have יִפְקַדְתָּ (plur.), so from אֲפֻקָּד we have the cohortative אֲפֻקָּדָה.

Obs.—A similar form is found in the Imperative with *intensive* force; פְקַדְתָּ visit thou, חֵדֶלְתָּה (for פְקַדְתָּה; for the slight vowel וְ, see § 70) pray visit!

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after לֹא, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, **יָקַרְשׁ** *he will sanctify*; **יִקְרַבֵּן** *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with **נ** as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*¹.

221. **The Perfect denotes completed action:**—

- (1) **In past time:** (a) *Pluperfect*, ‘I had visited’ (a doubtful use); (b) *Aorist*, ‘I visited.’
- (2) **In present time**, i. e. past action viewed as continued in its effect to the present: (c) *Perfect*, ‘I have visited;’ (d) *Present*, (i) as expressing a general truth, ‘I visit,’ i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially **יָדַעַת** ‘I know’ (compare Lat. *novi*, Gk. *oīda*).
- (3) **In future time**, i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, ‘I shall visit,’ a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, ‘I shall have visited.’

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:**—

- (1) **In past time:** (a) *Past Imperfect*, ‘I was visiting²;’ (b) ‘I used to visit’ (*frequentative*).
- (2) **In present time:** (c) *Present*, ‘I am visiting;’ (d) ‘I visit’ (as a general truth, cf. § 221 (2) d).

¹ For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

² The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

(3) **In future time:** the common usage, incompleteness belonging especially to futurity; (e) *Future*, 'I shall visit.' Other uses are (f) *Potential*, 'I may or can visit,' and (g) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*', 'בָּזֵבֶב (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' בָּזַבְנָה (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye¹'.

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for ו, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e.g. יִקְטַל 'he will kill'; יִקְטָל (ordinary copula) and *he will kill*; יִקְטָל (Vav Conversive) and *he killed*. Before the guttural נ (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as יִקְטָל אָנֹת and *I killed*.

Before ו (3rd pers.) or ו (1st pers. plur.) with shewa the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

- (a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.
- (b) **If the Imperfect has a short form (§ 219 b) it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no Jussive force.**

Obs.—Many verbal forms with ו Consecutive illustrate both (a) and (b), e.g. Imperf. בִּשְׁבַע, Imperf. Apoc. קִשְׁבַע, Imperf. with ו, בִּשְׁבַע; Imperf. תִּשְׁבַע, Imperf. Apoc. קִשְׁבַע, Imperf. with ו, תִּשְׁבַע. (For the shortened vowel, see § 48, 3.)

¹ *Hebrew Tenses*, p. 86.

228. A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive. English: ‘he will come and visit me.’ Hebrew: ‘he will come and *has visited* me.’ In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וַיָּפְקַדְתִּי and I visited (Vav Conjunctive), וַיְפֻקַּדְתִּי and I will visit (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

See note in
Addenda Et
Corrigenda

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with ۚ; come and visit me = come and thou hast visited me.

Obs. 2.—There are thus three distinct uses of ۚ:

1. ۚ **Conjunctive** (ۚ, ۖ before labials or sh'va, ۖ (sometimes) before the tone-syllable).
2. ۚ **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ۚ **Consecutive of Imperfect** (ۚ, ۖ before ۘ).

Exercise xxi.

בָּהֵמָה	quadruped, a large beast, cattle.	עֲמִים	peoples (plur. of עַם).
בְּכֶרֶת	birth-right.	עֲשָׂרָה	ten.
דִּבֶּר	has spoken (piel).	צָדֵק	has been just (אָלֹץ towards).
חַיָּה	(f.) an animal, living thing.	קַנְנָה	a possession ; goods.
בַּיּוֹם	this day ; now.	שָׁבַע	has been satisfied (acc.).
מִכְבֵּר	has sold.	שָׁבַע	(niphil) has sworn.
מִרְמָה	fraud.	שְׁלִישִׁי	third.
		שָׁם	there.

1. וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְבָּרִים הָאָלוֹהִים : 2. אָמַר

יעלְבָ אֶל-עֲשֹׂו מִכְרָה¹ בַּיּוֹם אֶת-הַבְּכָרָה לֵי : 3. וַיֹּאמֶר
עֲשֹׂו הַגָּה אָנְכִי הַוְלֵךְ לְמוֹת² וְלֹמַה לֵי בְּכָרָה : 4. וַיֹּאמֶר
יעַקְבָּ הַשְׁבַּעַה-לֵי³ בַּיּוֹם וַיַּעֲשֵׂו נְשָׁבָע וַיִּמְפַר אֶת-הַבְּכָרָה
לַיעַקְבָּ : 5. בַּיּוֹם הַשְׁלִישִׁי אָמַר אֱלֹהִים תְּדַשָּׁא הָאָרֶץ
דְּשָׁא רָעֵץ : 6. אָזְמָרָה לְאֱלֹהִים בְּעָמִים : 7. יְהוָה
אֱלֹהִים גָּדוֹלָה מְאֹד וְהַגְּדוֹלָה גַּם אֵת כָּל-הַפְּלָאָה
בְּשָׁפְּטִים וּבָאָרֶץ : 8. מְלָאָה הָאָרֶץ קְנִינָה הָאָנָשִׁים
וְהַבְּהָמֹת וּכָל-הַחַיוֹת יְשִׁבְעָוֹן⁴ טֻוב : 9. נְחָלִים בֵּין
הַחֲרִים וַיַּהֲלֹקָן⁴ : 10. וַיִּמְטַר אֱלֹהִים עַל הָאָדָمָה
וּתְדַשָּׁא הָאָדָמָה דְּשָׁא רָעֵץ : 11. וַיַּכְרֵת יְהוָה אֶת-
הַרְשָׁעָ אֲשֶׁר מִלְּאָ מִרְמָה וְחַטָּאת : 12. הַכְּסִילִים מְתִי
תְּשִׁבְיָלוּן⁴ : 13. נְהַלֵּלה⁵ יְהוָה דָוָר וְדָוָר :

¹ Rare cognate form for § 219 (a) Obs. ² ‘To death’ (properly, ‘to die’). ³ Daghesh forte conjunct., § 37. 3. ⁴ 3 pers. pl. with added ְ (see § 235). ⁵ Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176–178). These are called separable pronouns:—

1. Sing.	I אָנֹכִי, אָנֹכִי	Plur.	אָנְחָנוּ we.
2. „	אַתָּה thou (m.)	„	אַתָּם ye (m.)
	אַתָּת thou (f.)	„	אַתָּנָה ye (f.)
3. „	הָוֹא he . . .	„	הָמָה, הָם they (m.)
	הִיא she . . .	„	הִנָּה, הִנָּה they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's=ich glaube es.*)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of **ו** into **כ** is the return to an older form.

See note in
Addenda Et
Corrigenda

a. With vowel endings.

	Sing. Suffixes.	Plur. Suffixes.
1.	נִי me	נוּ us.
2.	תְּךָ thee (m.)	כְּםָ you (m.)
	תְּךָ thee (f.)	כְּנָךְ you (f.)
3.	תְּהִימָה (or הַ) him	כְּמָה them (m.)
	תְּהִינָה her	כְּנָה them (f.)

b. With consonant endings. In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before **ה**, **כ**, and **נ**. The suffixes then are generally:—

β. With the imperfect and imperative.

a. With the perfect.

	Sing. Suffixes.	Plur. Suffixes.
1.	נִיְתָן	נוּתָּנָה
2. (m.)	תְּחִתָּמָה	כְּמָתָּמָה
	(f.) תְּחִתָּמָה or תְּחִתָּמָה	כְּנָתָּמָה
3. (m.)	תְּהִימָה or הַתְּהִימָה	כְּמָה
	(f.) תְּהִינָה	כְּנָה

	Sing. Suffixes.	Plur. Suffixes.
1.	נִיְתָן	נוּתָּנָה
2. (m.)	תְּחִתָּמָה	כְּמָתָּמָה
	(f.) תְּחִתָּמָה or תְּחִתָּמָה	כְּנָתָּמָה
3. (m.)	תְּהִימָה or הַתְּהִימָה	כְּמָה
	(f.) תְּהִינָה	כְּנָה

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

- a. **הִ** into **תִּ** or **תְּ**.
- b. **תָּ**—remains, except before **נִי**—: e.g. פִּקְרַתְנִי, and in the form פִּקְרַתְךָ thou didst visit him.
- c. **תִּ**—becomes **תֵּי**, because the original form was **אַתִּי** instead of **אַתָּ**.
- d. **תִּמְמָ**—, **תִּפְנָ**—, become **תִּי**, because originally **אַתָּם** was pronounced **אַתָּוּם**.
- e. Instead of **תִּפְקַדְנָה** stands the masculine form **תִּפְקַדְךָ**: similarly with **תִּפְקַדְנָה** and the like.

233. The verbal forms themselves change their vowels before suffixes according to the rules given in §§ 141, 148–157. In general the Law of Verbal Inflection is followed, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	me.	thee.
he visited	פִּקְדָּ	(2) changeable qamets in penult.	פִּקְרַנִּי	² פִּקְרַךְ
he will visit	יִפְקָדָ	(3) changeable cholem in ultima.	יִפְקַדְנִי	³ יִפְקַדְךָ
to visit	פִּקְדָּ	(3) changeable cholem in ultima.	פִּקְרַנִּי ¹	⁴ פִּקְרַךְ
visiting	פִּקְדָּ	(3) changeable tsere in ultima.	פִּקְרַנִּי	⁵ פִּקְרַךְ

Explanatory notes.—¹ For פִּקְרַנִּי; the two vocal shivas cannot stand (§ 70) and the slight vowel substituted for the first sheva is in this case ö, because the vowel lost was o. ² Notice the methegh with qamets, and compare the form (1) (§ 55 note). ³ For יִפְקָדָ, where the first sheva is silent, the second and third vocal, slight ö; compare ¹. ⁴ Or פִּקְרַךְ (ö). ⁵ For פִּקְרַךְ, slight ē.

See note in
Addenda Et
Corrigenda

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פֶּקְדֵּי visiting, visitor; פֶּקְדֵּי one visiting me; my visitor.

Infinitive—

פֶּקְדֵּי to visit, visiting; פֶּקְדֵּי to visit me; my visiting.

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

See note in
Addenda Et
Corrigenda

Exercise xxii.

אָבָה has been willing.

בְּפֹר hoar-frost.

אַחֲר one.

גְּעִירִים youth.

בָּתָן has proved (imperf. A.).

נִשְׁאָה has borne, carried.

דָּקַר has thrust through.

שָׁכַב has lain down (impf. A.).

חָרָב (f.) a sword.

סְמֻךְ he has strengthened.

יָדַע has known, § 221 (2).

שָׁלֵף has drawn out, drawn

יָסַר has founded.

(a sword).

יָרָא has feared.

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שָׁאוֹל¹ לְנִשְׁאָה² כָּלִיו³ שָׁלֵף אֶת-הַחֶרֶב וְדַקְרָנִי
- בָּה³ פָּזִיבּוֹאֵי⁴ הַפְּלִשְׁתִּים¹ הָאֱלֹהִים וְדַקְרָנִי⁵ וְלֹא אָבָה
- נִשְׁאָה כָּלִיו כִּי יָרָא מָאָד⁶: 2. בְּפֹר שְׁמִים⁶ מַיְלָד⁷:
3. אָתָּה יְהֹוָה יְדַעְתִּי וְבָחַנְתִּי: 4. הַשְׁמִים אָתָּה יְהֹוָה
- יִסְדַּקְתִּם: 5. סְמֻוךְ הַצְּדִיקָה כִּי הַצְּדִיקָה הִיא סְמַכְתָּהוּ:
6. בְּשָׁלוֹם אַשְׁכַּב כִּי יְהֹוָה יְשִׁמְרָנִי: 7. יְהֹוָה לְמִרְתָּבִנִי אֶת-
- תוֹרַתְךָ מִגּוֹרִים: 8. הַלֹּא⁷ אֵל אַחֲרֵבָנָנוּ: 9. אַשְׁרִי⁸
- מִשְׁכִּיל אַל-דָּל בַּיּוֹם רֵעַ יְמִלְתָּהוּ יְהֹוָה: 10. לְמִדְנִי
- יְהֹוָה וְאַל-מִדָּה⁹ כָּל-הַכְּתוּב בְּתוֹרָה: 11. אָמַר יְהֹוָה
- לְצִדְיקָה אָנִי בְּחַרְתִּיךְ וְאָנִי תִּמְכְּתִּיךְ:

¹ Proper name. ² ‘To his armour-bearer.’ ³ ‘With it.’ ⁴ ‘Lest they come.’ ⁵ ‘And thrust me through:’ ⁶ consecutive of the perfect, see § 228.

⁶ Nominative absolute. ‘As for the hoar-frost of heaven.’ ⁷ ‘Is it not?’ ⁸ interrog., p. 79, foot-note. ⁸ ‘Blessednesses of,’ i.e. blessed is. ⁹ § 219a.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִי or נֵי
 " 2nd " " נֶה or נַה (pause)
 " 3rd " " נָה masc. נָה fem.
 and perhaps 1st plur. " נְיָה

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final נ (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

שְׁמַרְתָּם	*יָשַׁלְמָה	שְׁפַטָּה	מִכְרָה
שְׁפַטָּה	יָשַׁפְטָם	הַמְלִכְתָּנוּ	וַיַּלְחַם
שְׁפָטוֹ	שְׁפַטָּהוּ	תְּהִלְלָה	*גָּבָר
סִפְרָתוּ	אֲפִקְידָנִי	יַעֲטְרָגָה	וַיִּשְׁבַּם
תְּשַׁלְמָה	יָשַׁמְרָה	*תְּכִבְדָּה	וַיַּלְדַּתָּךְ
שְׁמַרְתָּנוּ	*שְׁכַחְתָּנוּ	*גַּמְלַתְיָהוּ	*שְׁפַטִּנִי

FOR ANALYSIS, POINTING, AND TRANSLATION.

יְכַרְתֶּכָם	יְפֹרְכָם	אֲשֻׁבָותָם
קְבָרוּהוּ	*יְצַתָּה	*לְמַדְתָּנִי

*המְלִיכָהוּ אַסְפָנֶם יַפְקֹדֶת הַסְתָרָתָנוּ תַכְבִּדוּ
 *תַשְׁמְרָנוּ *יְהִסְרָנוּ אֲשֵׁבָהֶת *יַלְדָתָנוּ *יַלְדָתָנוּ
 *זְכָרָתָנוּ *יִסְדֵי *יַגְדִלָנוּ הַזְכָרָתָנוּ

Exercise xxiv.

אוֹי woe ! alas !	סֻופָה hurricane, whirlwind.
בָּמְל has dealt (with acc. of thing and person).	עַלְבָה a leaf.
חוֹמָה a wall.	עַלְבָן therefore.
ימָן f., right side; right hand.	פָקָד has visited.
יסָר (piel) has admonished.	צָרָה distress, trouble.
בַּזְן so, thus.	שִׁיר a song.
לְכָר has caught; taken.	שָׁפֵל impf. A, has been made low; been humbled.
מִזְפָה prudence.	תַבִּינָה insight.
נְצָר has watched; has guarded.	תּוֹרָה thanks; a hymn.

1. יְהָה מְהִיאָנוֹשׁ כִי תַזְכִרְנוּ: 2. מְהִיאָנוֹשׁ כִי תִמְשִׁילָהוּ בְכָל־הַבָּהָמהּ: 3. אָמַר שָׁאָל אֶל־דָוד צָדִיק אַתָּה מִמְנִי¹ כִי אַתָּה גִמְלָתָנִי הַטּוֹבָה וְאַנְיִ גִמְלָתִיךְ הַרְעָה: 4. אָשָׁרִי הָאִישׁ אָשָׁר תִּסְרְפָנוּ יְהָדָה: 5. אֲהַלְלָה² יְהָה בִּשְׁיר אַגְדָלָנוּ בְתּוֹרָה: 6. הַגָּה אַנְחָנוּ גַּרְדָּפִים³ מִלְטָנוּ אֱלֹהִים הַשְׁפֵט בְצִדְקָה: 7. מְה־לְכָם⁴ כִי גִמְלָתָנִי הַרְעָה וְאַנְיִ גִמְלָתִיכָם הַטּוֹבָה: 8. מִזְפָה תִשְׁמַר עַלְיָה⁵ תַבִּנָה תַנְצִרְפָה: 9. יַעֲקֹב בְּחִרְתִּיהָג וְתִמְכְתִיהָג בִּימִין אָמַר יְהָה: 10. הַרְשָׁע בְּעַלְהָ אָשָׁר גַּנְבָתִי הַסּוֹפָה: 11. מָה אָנָי כִי תִפְקְדָנִי וְתִגְדְלָנִי: 12. יְהָה שְׁמַרְכָם מִכְלָרְעָ וּמִלְטָכָם מִכְלָאָרָה עַל־כֵן פְּבָדוּהָי כָּל־זָרָע יַעֲקֹב וּבָלְלוּהָי כָּל־זָרָע יִשְׂרָאֵל:

13. אָנוּ תִשְׁפַל הַחֹמָה וַיַּלְכְדוּ אֶת־הָעִיר וַיִּשְׁרַפְנָה בָאָשׁ :

14. אָוי לְחַטָּאִים בַיּוֹם אֲשֶׁר⁶ פִקְרָתִים אָמַר יְהוָה :

¹ comparative, § 173, 'more than I.' ² Cohort. impf. ³ Participle niphal. ⁴ 'What to you?' (i. e. why is it that ye . . .) ⁵ 'Over thee.'

⁶ 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פְקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written פ'; a verb with middle radical ו is Ayin Vâv or ע'ו, and so on.

238. **The following are the various classes of weak verbs :—**

(A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs

- (4) נ for first radical—Verbs פ' ;
- (5) middle and final radical alike—Verbs ע'ע.

(C) Verbs with a Quiescent (semi-vowel)

- (6) נ for first radical—Verbs נ"כ;
- (7) ב for first radical—Verbs ב"פ;
- (8) י or ו for middle radical—Verbs י"י, ו"י;
- (9) נ for final radical—Verbs נ"ל;
- (10) ה for final radical—Verbs ה"ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs נ"כ for the most part fall under the ב guttural verbs: a few have special modifications, which place them in a separate class. As to verbs נ"נ and ה"נ the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs י"כ contract like verbs י"כ.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs ב Guttural, as עמד stand¹.**

i. **Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).**

a. **Without preformative**, e. g. 2 pl. m. Perf. Qal עֲמַדְתָּם (פְקַרְתָּם), Inf. Const. Qal עֲמַד (פְקַר).

Obs.—The vowel of the compound sheva is generally *pathach*. But נ prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אָמַר say, Inf. Const. Qal עֲמַד, 2 pl. m. Perf. Qal עֲמַדְתָּם.

b. **With preformative**, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יִעַמֵּד (יִפְקַד), 3 s. m. Perf. Niph. עָמַד (נִפְקַד), 3 s. m. Perf. Hoph. העַמֵּד (הִפְקַד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

¹ For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *s*, the Impf. Qal has *שָׁבַע*, e.g. *יְהִי שָׁבַע*.

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e.g. Impf. Qal 3 s. m. *עֲמָרָא*, 3 pl. (*עֲמָרִים*), becomes *עֲמָרִי* according to § 70.

Similarly 3 pl. Perf. Niph. *נְעָמָרִים*, Hoph. *הַעֲמָרִים*.

d. Sometimes instead of the forms under *b* and *c* **the guttural has simple sheva silent.** This is especially frequent in verbs with *ח* as first radical. Thus from *חַשֵּׁב* *think*, we have 3 s. m. Impf. Qal *יְחַשֵּׁב* for *יְחַשֵּׁבְ*, 3 s. m. Perf. Niph. *נְחַשֵּׁבְ*, 3 pl. Perf. Niph. *נְחַשְׁבִּים* for *נְחַשְׁבִּי* and *נְחַשְׁבָּם*. This is called the **hard combination.** In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as *יְחַדֵּל* *he will cease* (see above, *b. Obs.*).

2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*). Hence in the Niphal, Inf. Const. *הַעֲמָר* (*הַפְּקָר*), 3 s. m. Impf. (*יְעַמֵּד*). This applies also to verbs with *ר* as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. Verbs *וּ* Guttural, as *פָעַל* *do.*

1. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).

(*a*) This compound sheva is without exception Chateph Pathach, e.g. 3 s. f. Perf. Qal *פָעַלְתָּה* (*פָעַלְתְּה*).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (*וּ* for *פָקְדִי* *פָקְדְתִּי* *פָקְדְתְּה* (§ 70)), it is replaced by *pathach* *פָעַלְתָּה*, *פָעַלְתְּה*, and 2 pl. f. *פָעַלְתָּנִי* (*פָעַלְתָּנְתִּי* for *פָעַלְתָּנְתְּה*, cf. § 240. 1 *c*).

2. Forms which in the strong verb double the

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical נ the vowel is generally lengthened, and always with ר, e.g. 3 s. m. Perf. Piel פִּיר he has beautified, בָּרַךְ he has blessed (פִּיךְ).
- (b) With middle radical ה, ח, or י the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e.g. 3 s. m. Perf. Piel פָּעַל he has done, שִׁיחַת he has destroyed, 2 s. m. Imperat. Piel מֵהֶר hasten (פִּקְדֵּ).

3. The general preference of the gutturals for A sounds may affect the vowel following the guttural. Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs י guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e.g. 3 s. m. Imperf. Qal יִפְעַל (יִפְקֹד), 3 s. m. Perf. Piel גַּחֲם (פִּקְדֵּן) he has consoled (פִּקְדֵּן).

242. Verbs ל Guttural, as שָׁלַח send. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels א, אִ, and אֵ, which are unchangeable (§ 138 c), e.g. 3 s. m. Hiph. פִּקְדֵּיד (יִשְׁלִיחַ), Inf. Abs. Qal פִּקְדֵּיד (שְׁלֹוחַ), Part. Pass. Qal פִּקְדֵּיד (שְׁלֹוחַ). *Cholem* (without א) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e.g. פִּקְדֵּת (שְׁלֹוחַ). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e.g. Part. Act. Qal פִּקְדֵּן (שְׁלֹוחַ), Part. Piel מִפְקַר (הִשְׁלִיחַ), Inf. Abs. Hiph. מִפְקַר (הִשְׁלִיחַ).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs **ל** guttural, like verbs **ע** guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal **ישַׁלֵּח** (**יִפְקֹד**), 2 s. m. Imperat. Qal **שָׁלַח** (**פָּקֹד**). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. **נִשְׁלַח** (**יִפְקֹד**), 3 s. m. Perf. Piel **שָׁלַח** (**פָּקֹד**). But when the word is in Pause (§ 88) the *tsere* reappears, e.g. **וַיִּשְׁלַח**.

(c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of **שְׁלַחַת**, **נִשְׁלַחַת** we find **שְׁלַחַת**, **וַיִּשְׁלַחַת**. The retained daghesh is anomalous (§ 36. ii. b).

See note in
Addenda Et
Corrigenda

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פְּקֹד	עַמֶּד	פָּעֵל	שְׁלַח
	Perf. 3 pl.	פְּקֹדוֹ	עַמְּדוֹ	פָּעַלְוּ	שְׁלַחוּ
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד¹	יִפְעַל	וַיִּשְׁלַח
Niph.	Perf. 3 s.	נִפְקֹד	נִעְמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	וַיִּפְקֹד	יַעֲמֹד	וַיִּפְעַל	וַיִּשְׁלַח
Piel	Perf. 3 s.	פְּקֹד	עַמֶּד	פִּיגָּל²	שְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד	יִפְעַל	וַיִּשְׁלַח
Hithp.	Perf. 3 s.	הִפְקִיד	הִעֲמִיד	הִפְעִיל	הִשְׁלִיח
	Impf. 3 s.	וַיִּפְקִיד	וַיִּעֲמִיד	וַיִּפְעִיל	וַיִּשְׁלִיח

¹ Also **גִּנְךְ** (§ 240, 1 b, d). ² Also **גִּנְךְ** (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

Exercise xxv.

Ambiguous words are marked by an asterisk.

VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

שָׁמֵעַ	*תְּעִרְצַ	*גַּעֲדֵר	וַיַּעֲזֹבֵנִי	וַיִּשְׁבַּע
עֲבֹדֵיכֶם	אֲהַבָּת	יִבְרֹךְ	גַּשְׁבַּע	גַּשְׁבַּע
שָׁמֵעַ	וַיְשִׁמְעַ	וַיִּשְׁבַּע	הַשְׁבִּיעַ	*הַשְׁמֵעַ
יִשְׁפַּע	*תְּשִׁמְעֵנִי	חַכְמֵי	אָמְרוֹת	שָׁמֵעַ
פָּתֹוח	גַּאֲחוֹ	חַרְבָּה	זַעֲקָת	יִחְזֹקֵי
שְׁנָאָךְ	הַאֲכִילָהוּ	תּוֹעֲבוֹתֵיהֶם	שְׁלָמוֹת	עַלְמֹות
*תְּשִׁבְעָנָה	לְחַמֵּי	בְּקֻעַ	כְּחַשָּׁה	שְׁמִיעָת
הַעֲמָדוֹ	יַדְעַת	יִגְרֹעַ	בְּהִמּוֹת	פְּאָלָכֶם
			הַשְׁלֹּחַת	שְׁכוֹתָה:

FOR ANALYSIS, POINTING, AND TRANSLATION.

*גָּאַלְכָם	*תּוֹעַבָּת	כָּהָנוּ	*שְׁלֹחָת ¹	*וַיַּבְטַח ¹
הַשְׁתְּמַעַנָּה	*וַתִּצְמַח ¹	*אֲהַבִּי	לְקַחַת	וַיִּמְאַסֵּךְ
*נְבָחרָה	*נָעַמְדָה	אַתְּפָאָר	אֲבָדָם	
הַאֲמָנָתָם	*תְּעֹזֵבָנוּ	עֲבָדָיו	*עַלְמֹות	
*הַאמִּין	*נָהָלָץ	לְהַרְגָּז	*מְצִמְיָה	
			*תְּשִׁכְחָנָה	*לְשָׁמֵעַ:

¹ With and without dagesh.

NOTE.—From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

Exercise xxvi.

ON VERBS פ GUTTURAL.

1. אָמַר יְהוָה לְיְהוָשָׁעַ¹ עֹבֵר אֶת-הַיְרָן¹ הִיא חַזְקָן וְאָמַץ² לְשָׁמֵר² אֶת-כָּל-הַתּוֹרָה אָז אָנֹכִי לֹא אָעַזְבֶּךָ³:

2. זָכַר אֱלֹהִים אֶת-נֶחָד¹ וַיַּעֲבֵר רוח עַל-הָאָרֶץ : 3. וַתִּסְכְּרוּ מְעִינּוֹת תְּהוֹם וַיַּחֲסֹרּוּ הַמְּפִימִים : 4. עַבְרָא אֲבִימֶלֶךְ¹ וְכָל-הָעָם וַיַּאֲרֹבֵי עַל-שָׁנָם¹ : 5. מֶלֶךְ בִּצְדָּקָה יַעֲמִיד אֶרְץ : 6. צָרִיףָה אָמְרָתָךְ יְהוָה וַעֲבַדְךָ אֶחָדָה : 7. אֶחָב יָין לֹא יַעֲשֵׂר : 8. חִזְקוּ וַיַּאֲמַץ לְבָבָם : 9. קָבַל מִוסְרָר לְמַעַן תְּחִפֵּס בַּאֲחָרִיתָךְ³ : 10. אָמָרוּ מְלָאכִי מֹשֶׁה¹ אֶל-מֶלֶךְ אָדָם¹ לְאָמֵר נַעֲבָרְתָּא בָּאָרֶץ : 11. לֹא נַעֲבֵר בְּשָׂדָה וּבְכָרְמָה עַד-אָשָׁר⁵ נַעֲבֵר גְּבוּלָךְ : 12. יוֹשֵׁת לְהָרג² וְעַת לִרְפֵּא עַת לְאֶחָב² וְעַת לְשָׁנָא² : 13. הָאָמִין אֶבְרָהָם בִּיהָה וַיַּחֲשַׁבָּה לֹא צְדָקָה : 14. אָמֵר מֶלֶךְ אֱלֹהִים אֶל-הָגָר¹ קְחֵזִיקִי אֶת-יִדְךָ בְּפָנָעָר : 15. הָגָה-אִיל אֶחָר נָחֹז בְּסֻבֶּה בְּקָרְנוֹר : 16. אָמָרוּ אָנְשִׁי⁶ יִבְשֵׁן¹ אֶל-נֶחֶשׁ הָעָמָנִי¹ כְּרָת-לְנוּ בְּרִית וַעֲבַדְךָ : 17. אֶבְנָר¹ לְקַח אֶת-אִישׁ-בְּשָׁת¹ בְּן-שָׁאִיל¹ וַיַּעֲבְרֵהוּ מִחְנִים⁸ :

¹ Proper name. ² § 70. ³ § 88. ⁴ § 246 c. ⁵ ‘until that.’
⁶ § 162. ⁷ §§ 48, 3, 69. ⁸ ‘to Mahanaim.’

Exercise xxvii.

ON VERBS **ע** AND **ל** GUTTURAL.

1. יְהוָשָׁעַ¹ מַלְאָ רוח חַכָּמָה וְהִוא מִשְׁרָת מֹשֶׁה¹ :
2. וַיֹּאמֶר יְהוָה אֶל-יְהוָשָׁעַ¹ אָמַת תְּחִזֵּק וְתַאֲמַץ אֹז תְּצִלִּיחָ אֶת-דָּרְכִּיךְ וְאַנְיִ לֹא אָעִזְבָּךְ : 3. כִּי אָשָׁר שָׁמֵעַ בְּקוֹלִי לֹא עָזַבְתִּי וְלֹא יָזַבְתִּי יְהוָה : 4. אָמֵר אֱלֹהִים אֶל-קְנִין¹ דָּמִי אֶחָיךְ² צָעִקִים אַלְיִ³ אֶל-הַשְׁמִים מִן-הָאָדָם :

5. בָּרֶךְ יְהוָה אַתִּיּוֹם הַשְׁבָּת וַיַּקְדְּשָׂהוּ: 6. שָׁלֵחַ יְהוָה
 אַתִּהְאָדָם מִגּוֹן-עָדָן¹ לְעָבֵד אַתִּהְאָדָמָה וַיַּגְּרַשּׁ הָוּ מֵשָׁם:
 7. הַיְתָפֵאָר הַגְּרוֹן עַל-הַחֲצֵב בָּרוּ: 8. אֶל תַּעֲשֵׂירְנִי יְהוָה
 פָּנָאָגְדִּיל בְּלִבְבִּי וַכְּחַשְׁתִּי וַאֲמַרְתִּי מַיְּהוָה: 9. בָּן
 אַהֲבָ מַוְסֵּר יִשְׁפְּחַד-אָבָּבָ: 10. יְהוָה מִצְמִית חָצֵר לְבַהֲמָה
 וַיַּיְזֵן לְבַב-אָנוֹשׁ יִשְׁפְּמִיחַ: 11. בִּמְשָׁל רְשֻׁעַ יְאָנֵחַ הָעָם:
 12. זָרָע עֲוָלָה וַקְצָר-אָוָן⁴: 13. לִי תַּכְּרַע בְּלִבְרֶךְ תַּשְׁבַּע
 כָּל-לְשׁוֹן אָמַר יְהוָה: 14. הוּי מִצְדִּיק רְשֻׁעַ וַיַּרְשִׁיעַ
 צְדִיק: 15. חָלָצִי יְהוָה וְגַאֲלִנִּי: 16. יְהוָה יִסְעַדֵּךְ:
 בְּעָנֵי זְנַרְתִּי אַת-יְהוָה וְאַתְּנַחַם⁵: 17. נַעֲמָן¹ הָיָה מִצְרָעָה:
 18. בְּרָכִי נַפְשִׁי אַת-יְהוָה הַלְּלוֹד-יְהָה: 19. נַטְעַ יְהוָה
 אֶלְהִים גַּן בְּעֵדָן מִקְדָּם וַיַּצְמַח מִן-הָאָדָמָה כָּל-עַץ נְחַמֵּד
 לְמִרְאָה וַטּוֹב לְמַאֲכֵל: 20. אָמַר אֶבְרָהָם אָנֹכִי אֲשֶׁבָּע:
 21. אָמַרְתָּה שָׂרָה¹ צִחְקָק עָשָׂה לִי אֶלְהִים כָּל-הַשְׁמִיעַ וַיַּחַק
 לִי: 22. נַשְׁבַּע הַעֲבָד לְאֶבְרָהָם עַל-הַדָּבָר: 23. אָמַרְתִּי
 פָּלְשָׂתִים¹ אֶל-יִצְחָק¹ לֹא נַגְעַנְוּךְ וַנִּשְׁלַחְךְ בְּשָׁלֹום:

¹ Proper name. ² § 162. ³ § 182. ⁴ Pause form of Hithp. ⁵ אָוָן נַחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** נִנְשׁ פִּ' as, approach (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) Where the נ would naturally be pointed with shewa silent—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e.g. 3 s. m. Impf. Qal שָׁנַׁי for שְׁנִינַׁשׁ (dagh. lene); 3 s. m. Perf. Niph. נִנְשֵׁן for נִנְנִשֵׁן (dagh. lene). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συνλαμβάνω.)

(b) **Where the נ would naturally be pointed with sh'eva vocal**—viz. in the Inf. Const. and Imperat. Qal—it often falls away, e.g. 2 s. m. Imperat. Qal שָׁנַׁע for שְׁנִינַׁשׁ (פֶקֶד). **The Inf. has the fem. ending הָנַׁה** (הָנַׁה in verbs ל guttural); thus, Inf. Const. Qal שְׁנִינַׁת (segholate i, § 151), גַּעַת (from נִנְעָה).

(c) **Where the נ would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e.g. 3 s. m. Impf. Niph. and Piel נִנְשֵׁנַׁ, יִנְשֵׁנַׁ (יִפְקֶד, יִפְקֶר) (for נִנְנִשֵׁן).

(d) Verbs of this class which are also y guttural usually keep their נ.

(e) **The verb נְתַנֵּ, give, assimilates its final נ also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal נְתַנְּתִּי, נְתַנְּתָנִי, Inf. Const. Qal תְּנַתֵּת (for נְתַנְּתָנִת) (b). The Qal Impf. has *tsere*, e.g. 3 s. m. נְתַנְּ.

(f) One verb with initial ל is treated like a פ' verb, viz. לְקַח take. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e.g. 3 s. m. Impf. Qal יִקְחֶ, 2 m. s. Imperat. Qal קַח, Inf. Const. Qal תְּקַח, 3 s. m. Impf. Hoph. יִקְחֶ (for *qibbutz*, see § 210).

245. Verbs יְיַ, as סְבַב surround.

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the *stem* is סְבַב for סְבַב, and in Inf. Const. Qal סְבַב for סְבַב.

Hence the forms Perf. Qal 3 s. m. סִבְתָּה, 3 s. f. סִבְתָּה, 3 pl. סִבְתָּה. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סִבְבָּה, 3 s. m. Perf. Piel סִבְבָּה.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבֵּב would become יַסְבֵּב, and נִסְבֵּב, נִסְבֵּב. To avoid this we have 3 s. m. Impf. Qal יִסְבֵּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסְבֵּב), 3 s. m. Perf. Niph. יִסְבֵּב, 3 s. Perf. Hoph. הַיִסְבֵּב (for הַסְבֵּב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before afformatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. ה in the Perfects, ו in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סִבְתִּי, 3 pl. f. Impf. Qal סִבְתִּי ; for shortening of *cholem* to *qibbutz*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the afformatives וְ, הְ, יְ the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סִבְבָּה, 2 s. f. Imperat. Qal סִבְבֵּי (פִּקְדֹּן), סִבְבֵּי (פִּקְדֹּן). The inserted vowels וְ, הְ, יְ (c) take the accent, except before חֲמָם, תְּמָם, וְתְּמָם, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms הַסִּבְבָּה, סִבְבָּה, סִבְבָּה, are replaced by הַסִּתְוָבָּה, סִתְוָבָּה, סִתְוָבָּה, סִתְוָבָּה.

TABULAR SUMMARY.

	<i>Strong Verb.</i>	פָּנָגַת	עֲנָגַת
Qal Inf. Const.	פְּקֹד	גִּשְׁתָּה	סֵב
Perf. 1 s.	פְּקֹדָתִי	גִּשְׁתִּי	סְבֹותִי
Impf. 3 s.	וַיְפֹקַד	וַיִּגְשֶׁת	יִסְבֶּבֶת, יִסְבֶּבֶת
Niph. Perf. 3 s.	גַּפְקֹד	גִּשְׁתָּה	גִּסְבָּה
Impf. 3 s.	וַיַּפְקֹד	וַיִּגְשֶׁת	יִסְבֶּבֶת
Piel Perf. 3 s.	פְּקֹד	גִּשְׁתָּה	סְוֹבָב ¹
Impf. 3 s.	וַיַּפְקֹד	וַיִּגְשֶׁת	יִסְבֶּבֶת ¹
Hiph. Perf. 3 s.	הַפֹּקִיד	הַגִּישָׁה	הַסְּבָב
Impf. 3 s.	וַיַּפְקִיד	וַיִּגְשֶׁת	יִסְבֶּב
Part.	מְפֹקִיד	מְגִישָׁה	מִסְבָּב

¹ § 245 e.

Exercise xxviii.

ON VERBS פְּנָגַת.

1. עָרְכוּ פָלָשָׂתִים¹ לְקָרָאת² יִשְׂרָאֵל¹ וְתַטַּשׁ הַמְּלָחָםָה
וַיִּגְנַּפְתֵּחַ יִשְׂרָאֵל¹: 2. אָמַר הָאָדָם הָאָשָׁה אֲשֶׁר נִתְּחַטֵּא
עַמְּדָא³ הִיא נִתְּנָה-לִי מִן הַעַזָּה: 3. וְתַאֲמַר הָאָשָׁה הַנְּחַשֵּׁת
הַשְׁיָאוּנִי: 4. בְּלִ-חַיָּת הָאָרֶץ וּכְלִ-עוֹף הַשְׁמִים וּכְלִ-דְגִי
הַיִם בְּיַדְכֶם⁴ נִתְּנוּ: 5. אָמַר יְהוָה הַתֵּלֶךְ בָּאָרֶץ לְאַרְכָּה
וְלִרְחָבָה כִּי לְךָ אֶתְּנֶנָּה וַיַּפְלֵל אֶבְרָם¹ עַל-פְּנָיו: 6. שְׁמַרְנִי
יְהוָה וְרִיתֵּחַ קְרַשְׁךְ אֶל-תַּקְהָ מִמְּנִי: 7. לֹא תִּנְאָפֵה:
8. יַעֲקֹב¹ הָלַךְ חָגָג⁵ לְקַחְתָּ לוֹ מַשְׁם אָשָׁה: 9. אֶל-הַיִם

צְדָקַתךְ לְמַלְךְ תִּן : 10. עַל לְבֹשׁוֹ יִפְילֵי גּוֹרָל : 11. יְהוָה תִּנְהַ-⁶לְנוּ יְשֻׁעָה : 12. אֲנִי אֶצְרָח וְאַתְּנָה לְאוֹר גּוֹים נָאָם יְהוָה : 13. כְּאַשְׁר⁷ תִּתְּנַזְּלֵךְ : 14. אָמַר יִצְחָק¹ אֶל-יַעֲקֹב¹ גַּשְׁ-הַגָּא וַיַּגַּשׁ וַיַּשְׁקֵל לוֹ : 15. מִסְעֵי אֲבָנִים יַעֲצֵב בְּהַן : 16. אָם יְחַבָּא בְּשָׂאָל מִשְׁם יְדֵי תְּקָחָם : 17. אָמַר קַיּוֹן¹ אֶל-יְהוָה גָּדוֹל עָנוֹנִי מִפְשָׁוָא⁸ : 18. שָׁיאָת פְּנֵי רְשָׁעָה לֹא טּוֹב : 19. שְׁאַל הַיּוֹד¹ בְּיְהוָה לְאָמַר הַאֲרָהָה⁹ אַחֲרֵי הַגְּדוֹד הַהָּאַשְׁגָּגָה¹⁰ וַיֹּאמֶר לוֹ רְדָפֵ בַּי הַשְׁגָּגָה : 20. וַיַּגֵּד לְמַלְךְ בְּרַךְ יְהוָה אֶת-עַבְדֵיךְ אָדָם¹ :

¹ Proper name. ² Inf. Const. קָרָא meet. ³ ‘with me.’ ⁴ ‘your hand,’ יָד. ⁵ Proper name with the locative, ‘to Haran.’ ⁶ 219 a. Obs. ⁷ ‘according as.’ ⁸ § 173. ⁹ interrog. ¹⁰ § 235.

Exercise xxix.

ON VERBS יְהִי.

1. הַחַל הָאָדָם לַרְבֵּב עַל-פְּנֵי הָאָדָמָה : 2. אָמַר יְהוָה אֶל-אֲבָרָם¹ אֶבְרָךְ וְאֶגְדָּלָה שָׁמֶךְ וְאֶבְרָכָה מִבְּרָכָךְ² וְמִקְלָלָךְ אָאָרָה : 3. גָּל עַל יְהוָה פְּרָקָךְ : 4. אָמָרָה שָׁרָה¹ לְאֶבְרָהָם¹ גַּרְשֵׁ אֶת-הָאָמָה הַזֹּאת וְאֶת-בָּנָה : 5. וַיַּרְא הַדָּבָר מִאָר בְּעִינֵי אֶבְרָהָם¹ : 6. מִכְבָּדִי אֶבְרָד וְמִקְלָלִי יַקְלָלוּ⁴ נָאָם יְהוָה : 7. כָּל-שְׁמַע אֶת-הַדָּבָר תִּצְלִינָה אָזְנָיו : 8. הַחֲכָמָה תַּעֲזֹ לְחַכְמָם : 9. הַשּׁוֹדֵד יוֹשֵׁד פָּאֵשָׁר אַפְתָּה שְׁלוֹת גּוֹים כִּן יְשַׁלּוֹךְ אָמַר יְהוָה : 10. עַם נָבָר יְהוָה יַתְּבָרֵר⁵ : 11. הַבְּטִיחָה בְּיְהוָה חִסְד יִסְׁבְּבָנוּ : 12. מַיְ בָּרָא תְּהֹום וַיִּסְׁדֵּ בְּדָלְתִּים יִם : 13. צָדִיק מִפְתִּיחָת :

14. וַתִּצְרֹר לְדוֹד¹ מֵאָדָר כִּי אָמַרְתִּי הָעָם לְסֻקְלֹוּ: 15. שָׁאָגָל¹
 וַיַּהֲגֹתָנִי¹ מִפְשָׁרִים קְלֹוּ: 16. אָשָׁרִי אָדָם יִשְׁבֶּ בְּסַתֶּר
 עַלְיוֹן בַּאֲבָרָתָו יִסְךְּ לוּ: 17. בְּאָמַר⁶ יְהוָשָׁעַ¹ שָׁמַשׁ דָם
 וַיַּדְם הַשְׁמִישׁ:

¹ Proper name. ² Piel part. pl.: note the *chateph*, rare with ר.

³ צָנָן ⁴ Impf. A. ⁵ Pause Hithp., see § 204 *Obs.* ⁶ § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פְּנִינָה AND פְּנִינָה.

246. Verbs פְּנִינָה, as אָכֵל eat.

(a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the נ quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יְאָכַל (not יְאָכֵל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH נ CONSEC.
אָכֵל eat	יְאָכַל	יְאָכֵל	וְאָכַל
אָמַר say	יְאָמַר	יְאָמַר	וְאָמַר
אָבַד perish	יְאָבַד	יְאָבַד	
אָבַה be willing	יְאָבַה	} (לְה אָפַה bake	(see verbs יְאָפַה}

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. יְאַחַז seize, Impf. יְאַחַז and יְאַחַז.

(b) **The preformative נ of the 1 s. Impf. blends with the radical נ to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אָכַל (not אָאַכְל).**

(c) The Infin. Const. of אָמַר with preposition ל, (§ 65 c), constantly used in the sense of *saying*, contracts into לֹאמֶר.

247. Verbs יָפַת.

These fall into three distinct classes:—

1. Verbs originally יָשַׁב sit.

(a) In by far the majority of the verbs יָפַת the י, which now appears as their first radical, seems to have replaced an original ש. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the ש remains (but see b. 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ש reappears.** Moreover this ש, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

3 S. M. PERF.	3 S. M. IMPF.
Niph. נִפְקַד (נִפְקָד)	יִנְשַׁבֵּךְ (יִנְפְּקַד)
Hiph. הִפְקִיד (הִפְקָיד)	יִנְשִׁיבֵךְ (יִנְפְּקִיד)
Hoph. הִפְקָד (הִפְקָד)	יִנְשַׁבֵּךְ (יִנְפְּקַד)

(b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

(i) **Some verbs entirely drop the י (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יִשְׁבֵב, יִשְׁבַּב; with ו consec. וִשְׁבֵב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יִדְעַ know, 3 s. m. Impf. יִדְעַ. The Imperat. has יִשְׁבֵ, יִשְׁבַּ (for יִדְעַ, יִשְׁבַּ); Inf. Const. is strengthened with the fem. ending תְּ (תְּ with a guttural, cf. § 244 b), e. g. דִּעתְּ שְׁבַתְּ.

(2) **Some verbs retain the ' (י)**: then in the Impf. the ' quiesces with the usual initial *chireq*, the final vowel being *pathach*, e. g. יִרְשֶׁת inherit, 3 s. m. and f. Impf. תִּירְשֶׁת, יִרְשֶׁת. Occasionally the *chireq* is written defectively (§ 18), e. g. יַבְשֶׁת will be dry. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. יַרְשֶׁת.

(c) Piel and Pual are regular; Hithp. sometimes has ' (consonantal) for '.

2. **Verbs properly יָטֵב**, as יָטֵב be good. These verbs form their Impf. Qal after the manner of 1 b. (2), e. g. 3 s. m. Impf. Qal יָטֵב or יִטְבֶּה. Their one point of difference from the verbs originally פָּעַל is that in **Hiphil** the ' remains and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הִיטִּיב, Part. Hiph. (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יָטֵב be good, לְלַל howl, יָמַן be on the right hand, יִמְרֶךְ exchange, נִגְנַב suck. A few other verbs with Impf. Qal like יִטְבֶּה may also be referred to this class.

3. **Verbs יָפַע contracted**, as פְּזַע pour. A few verbs, especially those with פ as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb פְּזַע (§ 244 a), e. g. 3 s. m. Impf. Qal פְּצַע. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פְּזַע, originally פְּעַל. Thus the Hoph. has 3 s. m. Impf. פְּצַע (cf. 1. a) and Part. פְּצַע.

Note—A good deal of confusion exists in the verbs יָפַע, the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פְּאַ	פְּזַ	פְּזַ	פְּזַ	פְּזַ	" פְּ " con- tracted.
Qal	Inf. Const.	עֲקֹד		יְרֹשַׁ , שִׁבְתָּה				יְצַק
	Impf. 3 s.	יְפֹקֵד	אָכַל	(יְרֹשַׁ , יִשְׁבֶּה)	יִטְבֶּה	יִטְבֶּה	יִטְבֶּה	
Niph.	Perf. 3 s.	גַּפְקֹד		נוֹשֵׁב				גַּצְקָ
	Impf. 3 s.	יְפֹקֵד		יְנַשֵּׁב				
Hiph.	Perf. 3 s.	הַפְקִיד		הַוְשִׁיב		הַיְשִׁיב		הַצְקָ
Hoph. Impf. 3 s.		יְפֹקֵד		וַיְשַׁב				גַּצְקָ

Forms not given are normal.

Exercise xxx.

ON VERBS. **פְּאַ**.

1. צִוָּה יְהוָה אֱלֹהִים עַל־הָאָדָם לִאְמֹר מִפְלֵעַז הַבָּנָן
אָכְלָ^۱ **תָּאָכְלָ**: 2. וְמִיעַצְךָ הַדָּעַת טֻוב וּרְעָלָא תָּאָכְלָ מִפְנֵנוּ
 כִּי בַּיּוֹם **אָכְלָה**^۲ מִפְנֵנוּ מֹות^۳ תָּמֹות^۴: 3. וְתַקְהֵחֶה הָאָשָׁה
 מִפְרֵי הַעַז הַהְוָא וְתָאָכְלָ וְתַהַנֵּן גַּס־לְאִישָׁה עַפְתָּה וַיָּאָכְלָ:
 4. עֲבָדוּ אֶת־יְהוָה פָּנָן תָּאָבָדוּ: 5. מַיִם יָאָמַר טְהָרָתִי
 מִחְטָאתָה: 6. יָאָבָדוּ אֲנָשֵׁי לְשׂוֹן^۵: 7. פָּה אָמַר הַגְּבִיא
 לְגִנְצָר^۶ מִשְׁרְשֵׁי יְשִׁיר^۷ יְהִיה^۸ צְדָק אֹזֶר מִתְנִינָה: 8. אָמַר
 דָּיוֹד^۹ הַמְּגִיד^{۱۰} לֵי לִאמְרָה הַגְּדָתָה שָׁאָוֶל^{۱۱} וְהַזָּא הַיָּה
 כְּמַבְשֵׂר בְּעֵינֵינוּ וְאַחֲרָה^{۱۲} בָּו וְאַחֲרָגָהוּ: 9. מְאֹנֶר מְרֻמָּה^{۱۳}
 תֹּועֵבתָה יְהוָה: 10. עַד שְׁקָרִים יָאָבֶד:

^۱ § 193. ^۲ For the more regular מוֹת (§ 233). ^۳ die. See § 249 b, c.^۴ 'Men of tongue,' i. e. slanderers. ^۵ 'with respect to.' ^۶ Proper name.^۷ § 254. ^۸ Nom. Abs., 'when one told me.' ^۹ Strengthened Impf.with ۱ consec., cf. § 219. ^{۱۰} § 172.

Exercise xxxi.

ON VERBS פ"ו.

1. הָלָא אָם תִּטְבֵּב שְׁאֹת וְאָם לֹא תִּטְבֵּב לְפֶתַח חַטָּאת רְבָץ פֶּה אָמַר יְהוָה אֱלֹקָינוּ¹: 2. הַגָּה יְהוָה נָצַב עַל־יַעֲקֹב¹ וַיֹּאמֶר אָנֹכִי עַמְקָה² וְשִׁמְרָתִיךְ בְּכָל אֲשֶׁר תֵּלֶד³ וְהַשְׁבָּתִיךְ אֱלֹהָדָתָה הַזֹּאת: 3. וַיַּקְצֵץ יַעֲקֹב¹ מִשְׁנָתוֹ וַיֹּאמֶר אָכְן יְשָׁאָת יְהוָה בַּמְקוּם הַזֶּה וְאָנֹכִי לֹא יָדַעְתִּי: 4. עַלְהָ לֹוט¹ מִצּוּעָר¹ וַיֵּשֶׁב בְּהָרָכִי וַיַּרְא⁴ לְשָׁבַת בְּצֹעָר וַיֵּשֶׁב בְּמִעָרָה: 5. לְקָה יְהוָה הַוחְלָתִי: 6. יְהוָה מוֹצִיא כָּאָרֶץ צִדְקָה: 7. לְקָח אֱלֹהִים אֶת־הָאָדָם וַיַּחַתֵּהוּ בְּגַן עַדְן לְעַבְדָה לְלִשְׁמָרָה: 8. אֶת אֲשֶׁר⁵ יָאַהֲבָה יְהוָה יוֹכִיחַ: 9. לְמִדּוֹ לְהִיטִּיב: 10. בְּצִדְקָה נֹשֵׁעַ הַמֶּלֶךְ: 11. אַחֲרָיו רְיוֹחֵי עַל־אֲהַבֵּי נָאָם יְהוָה: 12. אֱלֹהִינוּ לֹא יַעֲפֵף וְלֹא יִגְעַן: 13. עָשָׂה יְהוָה פָּלָא לְמַעַן⁶ דִּעַת כָּל־עַמִּי הָאָרֶץ אֶת־שְׁמֵת יְהוָה: 14. הַוְשִׁיעֵנוּ יְהוָה וְאַוְשֵׁעָה: 15. אָמַר אַבִּימֶלֶךְ¹ אֱלֹהִים אֶבְרָהָם¹ בְּטוֹב בְּעִינֵיכֶם שָׁב: 16. לֹא אִירָא כִּי יְהוָה יִסְמְכֵנִי: 17. בְּשָׁלוֹם יִתְהַדֵּר אֲשֶׁר־בָּהּ וְאַיִשְׁנֵנִי כִּי אַתָּה יְהוָה לְבַטְחָה⁷ תַּוְשִׁיבֵנִי: 18. יַשְׁעַת לְלִדְתִּי וְעַת לְמִות⁸: 19. אָבָרָם בְּנֵי־חַמְשָׁ שָׁנִים וְשָׁבָעִים שָׁנָה בְּצִאתוֹ מִתְּרָן¹: 20. כִּי אָמַר יְהוָה אֱלֹהִים לְךָ־לְךָ⁹ מִאָרֶץ וּמִבֵּית¹⁰ אָבִיךָ¹⁰: 21. בְּרַךְ¹¹ אָבָרָךְ וַיַּרְשֵׁךְ וַיַּרְעַךְ אֶת שָׁעַר אַיְבוֹ: 22. לְקָחָה פְּלִשְׁתִּים¹ שְׁתִּי¹² פְּרוֹת וְאָסָרִים¹³ בְּעִגְלָה וַיָּשַׁרְנָה הַפְּרוֹת בְּדַרְךְ עַל־דַּרְךְ בֵּית־

שָׁמֶשׁ¹: 23. פֶּה אָמַר יְהוָה אֶל־יְרֻמִּיחֹג² הַנְּבִיא בְּטַרְם
אָצֵךְ יַדְעַתִּיךְ: 24. אַתָּה יְהוָה תַּזְדִּיעַנִּי דֶּרֶךְ חַיִם:

¹ Proper name. ² § 181. ³ See חַלְקָה. ⁴ Middle E. ⁵ Accus.

'him whom.' ⁶ 'so that.' ⁷ 'in confidence.' ⁸ Inf. Const. אַיִלְלָה.

⁹ lit. 'go for thyself,' 'get thee.' ¹⁰ § 162. ¹¹ § 193. ¹² 'two.' ¹³ § 231 a.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS יְיַי AND יְיַי.

248. The verbs יְיַי and יְיַי, like the various classes of verbs יְפַי, have become a good deal confused. Verbs יְיַי are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs יְיַי is of great rarity (§ 250 a).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the י or י is lost in the Perf. Qal (3 s. m. סְקָר for סְקָרָה; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb סְקָר (3 pers. perf.) and yet of the verbs קִים and בִּין (inf. const.).

249. **Verbs יְיַי**, as קִים arise. **The chief peculiarity of inflection is that the י always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs יְיַי: comparison should be made throughout (cf. § 245).

(a) **The י disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *qamets* in 3 s. m. and f. Perf. Qal סְקָר, סְקָרָה, and in 3 pl. סְקָרָם. A few verbs belong to the class Middle E (§ 198 a), e. g. מְתַח he has died.

(b) **The ְ quiesces** in Imperf. Qal (in *shureq* ו), in Inf. Qal (in *cholem* ו), throughout Niphal (in *cholem* ו) and Hiphil (in *chireq*, becoming therefore וּ).

(c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 b. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יִקְיָם, יִקְמָם, 3 s. m. Perf. Niph. and Hiph. נִקְוָם, נִקְוָם.

(d) **Before the consonantal afformatives** (cf. § 245 c) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ו in the Perfects, וּ in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נִקְמֹתִי, תִּקְמֹתִי; 3 pl. f. Impf. Qal נִקְמִינָה, תִּקְמִינָה.

(e) **The accent follows the laws of the verbs יְיַ'** (cf. § 245 d). Hence the 3 s. f. Perf. Qal הָיָה, *she arose*, is distinguished from Fem. Part. Qal הָיָה, *arising*.

(f) **The intensive forms resemble those of the verbs יְיַ'**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קֹמָם, קֹמָם, קֹמָם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. פִּלְפֵל sustain, 3 s. m. Perf. Intensive פִּלְפֵל, passive 3 pl. פִּלְפֵל (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed ו, e. g. קִים (as well as קֹמָם). Only one verb has Piel with dagheshed וּ, viz. עִיר he surrounded.

(g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ו consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ו CONSEC.
Qal 3 s. m.	יִקְוָם	יִקְמָם	וַיִּקְמָם
Hiph. 3 s. m.	יִקְיָם	יִקְבָּם	וַיִּקְבָּם

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. מִאֲקִים, וַיִּקְיָם.

250. **Verbs יְיַ'**, as יִדְגַּד judge. It has been noted above (§ 248) that these verbs differ little from verbs יְיַ'. The differ-

ence is simply in the presence of יְ— in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with יְ in Perf. Qal, viz. *I have contended*, *I have understood*, *they have caught*.

(b) The following generally have יְ in Imperf. and Imperat. Qal : the Infs. Qal vary between יְ and —: יְיַעַד understand, יְלַעֲזֵב break forth, יְלַעֲזֵב exult, יְלַעֲזֵב judge, יְלַעֲזֵב lodge, יְרַב contend, יְשִׁיחַ meditate, יְשִׁיחַ put, יְשִׁיחַ rejoice, יְשִׁיחַ sing, יְשִׁיחַ place.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs עָצָם, e.g. cf. יְעָצָם and יְצָאָה. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in יְ— as shortened Hiph., initial ה being dropped, and thus dispense with verbs עָצָם as a distinct class.

251. In some verbs a middle נ or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ח, e.g. היה he was; also in the verbs נְעוּ expire, חְווּ be white, צְוָה shout, אֲיָבָה be hostile. These verbs of course show none of the peculiarities of the quiescent verbs עָזָם and עָצָם, e.g. 3 s. m. Imperf. Qal יְהִיה he will be (לְהִיה), he will expire (לְהִיעַת guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	עָזָם	עָצָם
Qal	Perf. 3 s.	פְּקֹד	קִם	(בֵּין)
	1 s.	פְּקֹדֶתִי	קִמְתִּי	בִּינָתִי
	Inf. Const.	פְּקֹד	קִים	בֵּין
	Impf. 3 s.	יְפֹקֵד	יִקְוִם	יִבְנֵן
Niph.	Impf. 3 s.	יְפֹקֵד	יִקּוּם	
Hiph.	Impf. 3 s.	יְפֹקֵיד	יִקְוִם	
Hoph.	Impf. 3 s.	יְפֹקֵד	יִקְמֵם	
Piel	Perf. 3 s.	פֹּקֵד	קֹמֶם	
Qal	Impf. with נ consec.	וַיְפֹקֵד	וַיְקַם	
Hiph.	" " "	וַיְפֹקֵר	וַיְקַם	

Exercise xxxii.

ON VERBS AND ע"ז.

1. לא יִמּוֹשׁ סְפִיר הַתּוֹרָה מִפְיקָה¹ :
2. שׁוּבֵלָנָא
מִבְּרִכִּיכֶם הָרֻעִים :
3. שְׁבָעָה² יִפְלֵל צְדִיק וּקְם :
4. לֹא-
מִצְאָה הַיּוֹנָה מִנוּמָה לְכַפֵּר רְגֵלָה וַתְּשַׁב אֶל-נָתָח וַיַּשְׁלַח
יָדוֹ וַיַּקְחֵה וַיָּבֹא³ אֲתָה אֱלֹיו⁴ אֶל-הַתְּבָה :
5. וַיְחַל
עוֹד שְׁבָעָת⁵ יָמִים אַחֲרָיו וַתָּבֹא אֱלֹיו הַיּוֹנָה וַהֲגֵה
עַל-הַזִּית טְרֵף בְּפִיה¹ :
6. בְּלִב נְבוֹן תְּנוּמָה חֲכָמָה :
7. אִישׁ אֲשֶׁר יַקְלִל אֶת-הָאֱלֹהִים מוֹת יוֹמָת⁶ :
8. אֲתָה
יְהוָה כּוֹנְנָתָה אֶרְץ וַתְּעַמֵּד :
9. נִטְעָה יְהוָה אֶל-הָיִם
בָּן בְּעֵדָנוֹ וַיִּשְׂם שְׁם אֶת-הָאָדָם אֲשֶׁר יִצְחַר⁶ :
10. אָמַר
אֶל-הָיִם אֶל-הַנְּחַשׁ אִיבָּה אֲשִׁית בֵּינְךָ וּבֵין
זָרָעָךְ וּבֵין זָרָעָה הוּא יַשְׁוֹפֵךְ רָאשׁ⁷ וְאֲתָה תִּשְׁוֹפֵנָךְ
עַקְבָּךְ⁷ :
11. דָּרְךָ שְׁקָר הַסְּרָמָה מִפְנֵי יְהוָה בְּכָךְ יְהוָה
בְּטַחַג⁸ צְדִיקִים וְלֹא בָּרוּשָׁג⁸ :
12. הַהְרִים יִמּוֹשָׁוּ
וְהַגְּבָעוֹת תִּמּוֹטָנָה וְחַסְדֵּי לֹא יִמּוֹשׁ וּבְרִיתִי לֹא תִּמּוֹט
נְאָסִיְהָוָה :
13. אָמַר קַיְן אֶל-יְהוָה מִה-גָּדוֹל עָנוֹנִי
וְהִיְתִּי גָּעָר וְנָר בָּאָרֶץ :
14. וַיְחַל נָח¹⁰ אִישׁ הָאֲדָמָה
וַיִּטְعַ פְּרָם⁶ :
15. אָמַר שְׁמוֹאֵל¹⁰ אֶל-הָעָם אַנְתִּי זָקְנָתִי⁸
וְשָׁבְתִּי¹¹ :
16. בְּאָה¹¹ הָאָשָׁה אֶל-שְׁאוֹל¹⁰ וַתֹּאמֶר אֱלֹיו
אֲשִׁים¹² לְפִנֵּיךְ⁴ לְחַם וְאֶכְלָל :
17. יְהוָשָׁע¹⁰ וְכָלֵב¹⁰
מִן¹³ הַתְּרִים¹⁴ אֶת-הָאָרֶץ אָמְרוּ אֶל-הָעָם אַתָּה עַל-יְהוָה
אֶל-תְּלֻנוּ¹⁵ :
18. לִב אָדָם יַחַשֵּׁב דָּרְכָו וַיְהוָה יִכְיַן

צָעַדְוּ : 19. הַלְכִי כֹּל-הַלִּילָה יוֹאָב¹⁰ וְאֶנְשֵׁיו וַיָּאֶרְךְּ לְהַם בְּחֶבְרוֹן¹⁰ : 20. פֵּה אָמַר יְהוָה נָתַן¹⁰ אֲרָרָעִינְךָ :

¹ שְׁבַע. ² 'seven' (times). ³ Hiph. apoc. בָּזָא. ⁴ § 182. ⁵ 'seven.'
⁶ § 88. ⁷ Double accus. ⁸ § 221. 2 d. ⁹ § 254. ¹⁰ Proper name.
¹¹ § 249 e. ¹² § 219. ¹³ 'some of;' cf. Gk. partitive gen. ¹⁴ Part. חָרָר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS **ל** AND **לְ**.

252. **Verbs** **ל**, as **מִצָּא** *find*. The letter **ל** is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since **ל** can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without afformatives**, i. e. when **ל** remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*, e. g. 3 s. m. Perf. **מִצָּא** (פִּקְדָּר) נִמְצָא (מִצָּא), Niph. (נִמְפְּקָדָר), Piel (מִפְקָדָה), Hiph. (הִמְפָקֵיד) הַמִּצְיאָה ; 3 s. m. Imperf. Qal יִמְצָא (יִפְקָדָה), Niph. (יִמְפְּקָדָה), Inf. Const. Qal מִצָּא (פִּקְדָּה), etc.

(b) **With afformatives.**

- (1) Before the **vowel** afformatives (**נִי**, **נִי**, **נִי**) there is no difference from the strong verb.
- (2) Before the **consonantal** afformatives (**נִנְחָה**, **נִנְחָה**, **נִנְחָה**) the **ל** always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle E, as **מִלְאָא** *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs **לְלָה**, e. g. 1 s. Perf. **גִּנְפְּקָדָתִי** נִמְצָאתִי, (פִּקְדָּתִי) **מִלְאָתִי**, **מִצָּתִי** Qal **גִּנְפְּקָדָתִי** נִמְצָאתִי, Niph. (פִּקְדָּתִי)).
- (3) Before the **א** the **ל** always quiesces in *seghol* (like verbs **לְלָה**, e. g. 3 pl. f. Impf. Qal **תִּמְצָאָנָה**, 2 pl. f. Imperat. Qal **מִצָּאָנָה**).

(c) Sometimes the silent נ falls out, e. g. 1 s. Perf. Qal מִצְאָתִי (for מִצְאָתִי'). Some of the verbs נַלְלָה have forms after the analogy of verbs לְהַנְלִיל, e. g. נַחֲטָה sin, Part. Qal נַחֲטָה (not נַחֲטָא), 3 s. m. Impf. Piel נַמְלָא be full, 3 s. m. Impf. Piel נַמְלָה. See also above, b. 2, 3.

(d) The Perf. with ה consec. does not throw the tone forward in verbs לְאַלְמֵד (cf. § 228), e. g. יְמִצְאָתִי and I will find (יְפִקְרֹתִי).

253. **Verbs לְהַלֵּךְ**, as נַלְלָה reveal, make bare. The ה simply represents a final vowel sound; the original third radical was ה or א, and in many of the forms א reappears.

(a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects הַ

in **all** Impfs. הַ

in **all** Imperats. הַ

in **all** Infs. Abs. הַ

in **all** Parts. הַ (except Pass. Qal גָּלֵי).

All Infs. Const. have the fem. ending ת and end in זת, e. g. Qal גָּלוֹת (cf. §§ 244 b, 247 b. 1).

(b) **Before consonantal afformatives the ה reverts to the original א**, which quiesces in a preceding vowel, viz. אַ in all Impfs. and Imperats., אֶ in Perf. Qal, אָ in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between אַ and אָ: e. g. 3 pl. f. Impf. Qal תְּגִלְיָה (תְּפִקְרָנָה), 1 s. Perf. Qal תְּגִלִּיתִי (פִּקְרָתִי), גִּלְיָתִי (פִּקְרָתִי), Pual גִּלְיָתִי (פִּקְרָתִי), Hiph. גִּלְיָתִי (פִּקְרָתִי).

(c) **Before vowel afformatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal גִּלְוָה (פִּקְרָדָה), 2 f. s. Impf. Niph. גִּלְוִי (פִּקְרָדִי). But 3 s. f. of all Perfs. ends in תָה, e. g. Qal גִּלְתָה (פִּקְרָתָה). A rarer form is גִּלְתָּה.

(d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with **ו consec.** These arise by the dropping of the ending **ה**, e.g. **יָגַלְתָּה**, Jussive **יָגַל**. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	VERB.		IMPF.	WITH ו consec.
(1)	שַׁתָּה <i>drink</i>		יִשְׁתָּה	וַיִּשְׁתָּה
	רָאָה <i>see</i>		וַיֵּרֶא	
(2)	גַּלְהָ <i>reveal</i>	Qal	יִגְלָה	וַיִּגְלָה
		Hiph.	יִגְלֵה	וַיִּגְלֵה
	עַלְהָ <i>go up</i>	Qal & Hiph.	יַעֲלָה	וַיַּעֲלֵל
	שָׁעָה <i>look</i>		וַיִּשְׁעָה	וַיִּשְׁעַה
(3)	רָאָה <i>see</i>		וַיֵּרֶא	וַתֵּרֶא
(4)	שָׁבָה <i>take captive</i>		וַיִּשְׁבָּה	וַיִּשְׁבֵּה
	גַּלְהָ <i>reveal</i>	Piel	יִגְלָה	וַיִּגְלָה

Note—One verb **הַנִּזְחָרֵה** occurs frequently in Hithp., viz. **הַנִּזְחָרֵה**, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate **ה** hardened to **ג**. Thus 3 s. Perf. **הַשְׁפַּחַדְתָּה** (= **הַשְׁפַּחַדְתָּה**), 3 s. Impf. **וַיִּשְׁפַּחַדְתָּה**, 3 pl. Impf. **וַיִּשְׁפַּחַדְתּוּ** (for the transposition of **ש** and **ח**, see § 206, *Obs. 1*). The shortened Impf. with **ו consec.**, by dropping the **ה** and letting the final **ו** quiesce in *shureq*, becomes **וַיִּשְׁחַדֵּה** and *he bowed down*.

254. **The Substantive Verb** **הִיהִי** *be* has the following peculiarities:—

- (a) When the first **ה** would naturally be pointed with *sheva* vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva vocal*.
- (b) The Jussive Impf. is **וַיְהִי**, with **ו consec.**, in pause **וַיְהִי**, with **ו copulative** **וְיְהִי**.

Thus :—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הָיָה	3 s. m. יְהִיָּה	2 s. m. הָיָה	הָיָה
3 s. f. הָיָתָה	etc.	2 s. f. הָיָה	הָיָה
2 s. m. הָיִת		2 pl. m. הָיִו	Inf. Abs. { הָיָה
etc.	Jussive יְהִי		הָיָה
2 pl. m. הָיִתֶם			Inf. Const. הָיָות
			With prefix בְּהָיָות

A Niphal is also found, **גַּדְיָה** *it has happened.*The verb **חֵיה** *live,* closely resembles **הָיָה**.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	לְא	לְה
Qal Perf. 3 s.	פָּקֹד	מִצְא	גָּלַה
„ „ 1 s.	פָּקֹדְתִּי	מִצְאָתִי	גָּלִיתִי
„ „ 3 pl.	פָּקֹדוּ	מִצְאָוּ	גָּלִוּ
„ Inf. Const.	פָּקֹד	מִצְא	גָּלוֹת
„ Impf. 3 s.	יְפֹקֵד	יִמְצֵא	יִגְלֶה
Hiph. Perf. 1 s.	הַפֹּקְדָּתִי	הַמִּצְאָתִי	{ הַגָּלִיתִי
			{ הַגָּלִיִּתִי
Qal Impf. with וְ consec.	וַיְפֹקֵד	וַיִּמְצֵא	וַיִּגְלֶל
Hiph. „ „ „	וַיִּפְקֹד	וַיִּמְצֵא	וַיִּגְלֶל

Exercise xxxiii.

ON VERBS **לְא.**

1. גַּכְבָּצִיו פְּלִשְׁתִּים¹ וַיַּבָּאוּ וַיַּחֲנוּ בְּשָׂגָם¹ וַיִּקְבַּץ שָׂאָול אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגָלְבָע¹: 2. וַיַּרְא שָׂאָול אֶת-

מְחִנָּה² פֶּלְשָׁתִים וַיֵּרֶא³ וַיַּחֲרֹד לְבוֹ מֵאָד : 3. קָרָא
 אֲכִישׁ¹ אֶל־דָּרוֹ וַיֹּאמֶר אֶלְיוֹ⁴ חִי יְהוָה⁵ כִּי יִשְׁרָאֵל
 וַשׁוֹב בַּעֲנֵנִי צָאתְךָ⁶ וְבָאָךְ⁶ אַתִּי⁴ בְּמַחְנָה כִּי לֹא־
 מַצָּאתִי בָּהּ רָעָה מִיּוֹם בָּוֹאָךְ אֶלְיוֹ עַד־הַיּוֹם הַזֶּה :
 4. קָרָאַנִי בַּיּוֹם צָרָה וַיַּחֲלֹץ אָמָר יְהוָה : 5. יִצְרָא יְהוָה
 אֱלֹהִים מִן הָאָדָם כָּל־חַיָּת הַשְׁדָה וְאֵת כָּל־עַופָּה
 הַשְׁמִינִים וַיָּבֹא אֶל־הָאָדָם לְרָאֹת מַה־יִקְרָא־לּוֹ : 6. אָמָר
 הָאָדָם אֶל־אֱלֹהִים אַת־קוֹלֶךָ שְׂמֻעָתִי בָּגָן וַיֹּרֶא כִּי
 עִירָם אָנֹכִי וְאָחָבָא : 7. חִנְנָנוּ⁷ יְהוָה וְשָׁא⁷ פְּשֻׁעָינוּ :
 8. הָגִיד יְהוָה נָתַן לְדוֹד לְאָמֶר מְבַקֵּשׁ שָׁאֹל לְהַמִּתָּה⁸
 וְעַתָּה הַשְׁמָר־נָא וְנַחֲבָאת : 9. יְדָךְ יְהוָה תִּמְצָא
 אַת־שְׁנָאֵיךְ :

¹ Proper name. ² § 157. 1. ³ יָרָא. ⁴ § 182. ⁵ lit. 'Jehovah, a Living One,' i. e. as Jehovah liveth. ⁶ Inf. Const. ⁷ Imperat. ⁸ מוֹת.

Exercise xxxiv.

On VERBS **לְהַ**.

1. קָרָא הָאָדָם שֵׁם אֲשֶׁתוֹ¹ חִוָּה² כִּי הִיא הַיְתָה אִם
 כָּל־חַי : 2. אִישׁ כִּי³ יָכָה נְפָשָׁת אָדָם מוֹת יוֹמָת :
3. אָמָר אֱלֹהִים לְנָחָה² עָשָׂה לְךָ תִּבְתַּחַט עַזְיָה גָּפָר קָגִים
 תִּعְשָׂה אַת־הַתְּבָה : 4. וַיַּעֲשֵׂה נָחָה כָּל אֲשֶׁר צִוָּה
 יְהוָה : 5. לְחַכְמָה הַט אָזְנִיךְ : 6. הָוֵי רַב אַת־יְצְרָרוּ
 הַיָּאמֶר חָמֵר לְيִצְרוּ מַה־תִּعְשָׂה : 7. בְּעֹבֶר⁴ אָבָרָם
 בָּאָרֶץ וַיֵּרֶא יְהוָה אֶלְיוֹ¹ וַיֹּאמֶר לְזֹרֶעָךְ אַתָּנִ אֶת־
 הָאָרֶץ הָזָאת וַיַּבְנֵן שֵׁם מִזְבֵּחַ לְיְהוָה הַגְּרָאָה אֶלְיוֹ:

8. וַיַּעֲתַק מִשְׁם הָהָרָה⁵ מִקְדֵּם לְבִתְ-אֵל וַיַּט⁶ שֶׁם
אֲהָלָה⁷: 9. אָמָרָה רַבָּה אֶל-עָבֵד אֶבְרָהָם שְׁתָה
אָדָנִי וַתִּמְהֹר וַתִּרְדֵּפֶה עַל יְהֻדָּה וַתִּשְׁקֹהַ: 10. וַתִּכְלַל
לַחֲשֹׁקְתוֹ וַתֹּאמֶר גַּם לְגַמְלִיכָּה אֲשֶׁר עַד אַס-⁸כָּלִיגּ
לְשָׂתָה: 11. יְהִי⁹ עַמְקָה יְהוָה וְגַם יַעֲנֶךָ בַּיּוֹם צְרוֹה:
12. וְאָקֵד וְאַשְׁתַּחַווּ¹⁰ לְיְהוָה אֲשֶׁר הַנְּחָנוּ בְּדָרְכֵיכֶם:
13. אָמֶר שָׁאֹול אֶל-תְּהִי⁹ יְהִי בְּרוּךְ וְתְהִי בְּזַד
פְּלַשְׁתִּים: 14. אָמֶר יְהוָה אֶל-דָּדוֹד לֹא תַּסְוֵר חֶרֶב
מִבֵּיתְךָ עַקֵּב כִּי בְּזַדְתִּי: 15. וַיַּצְאֵ¹¹ הַמֶּלֶךְ אֶת-יוֹאָב
לִאמֶר לְאָט לִי לְפִנְעָר לְאַבְשָׁלוֹם² וְכָל-הָעָם שְׁמַעַי
בְּצָוֹת הַמֶּלֶךְ אֶת-יוֹאָב עַל-דִּבֶּר אַבְשָׁלוֹם²: 16. יְהוָה
אָמֶר וַיֹּהִי⁹ הוּא צֹהָה וַיַּעֲמֹד:

¹ § 162. ² Proper name. ³ ‘if any one.’ ⁴ Inf. Const. ⁵ ה local.

⁶ § 253 d. I. ⁷ For the more usual נָעָלה. ⁸ ‘until that.’ ⁹ § 254.

¹⁰ § 253, note. ¹¹ Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.	<i>Verbal type.</i>
a. Nouns with one vowel.	פְּקָד (with suff. פְּקָדִי).
b. Nouns with two vowels.	כְּבָד, פְּקָוד, פְּקָד (§ 198 a).
2. Doubling a radical.	פְּקָדָה.
3. Prefixing a servile.	מְפָקִיד, cf. § 194.
4. Affixing a servile.	Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151-153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems:—

עַרְיוֹ	מוֹתָה death.	זִית olive.	בֵּית house.
with suff.	מוֹתָהוֹ	זִיתוֹ	בֵּיתוֹ
plural	מוֹתָהִים	זִיתִים	(irreg. § 162.)
לְהַ	פְּרִי fruit.	אֲרִי lion.	חֲלִי sickness.
with suff.	פְּרִיוֹ	(אֲרִיוֹ)	חֲלִיוֹ
plural	(none.)	אֲרִיוֹת	חֲלִיוֹת

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems עַע, עַז, and לְהַ.

עַם (§ 155). **people.** אֶם mother. עַמָּה statute. **mountain.**
with suff. עַמְּיִ אֶמְּיִ חֲקִי (for חֲרִי)

עַז. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קִים song, day, and Perf. Qal רִוח spirit.

b. With middle rad. absorbed (cf. Perf. **רָם** = **קָום**, *high, stranger.*

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

לְהַ. The following monosyllables are probably from roots **לְהַ**. They vary between the second and third declensions.

<i>hand.</i>	<i>blood.</i>	<i>fish.</i>	<i>tree.</i>	<i>friend.</i>	<i>son.</i>	<i>name.</i>
(3) שֵׁם	(3) בּוֹן	(2) רַעֲנָן	(2) עַזְזֵל	(2) גֶּגֶת	(2) דָּם	(2) יָד
with suff.	שְׁמִי	בְּנִי	רְעִי	עַצִּי	גְּנִי	דְּמִי
plural	שְׁמָות	בְּנִים	רְעִים	עַצִּים	גְּנִים	דְּמִים
(dual)						(irreg.)

Note the irregularities **דְּמָכֵם** *your hand*, **יְדָכֵם** *your blood* (not **דְּמָקֵם**, **יְדָקֵם**).

The irreg. nouns **אָבָּה** *father*, **אָחָּה** *brother*, resume the lost **ה** as **ה** in const. and before suff. (see § 162, and cf. verbs **לְהַ**).

A few monosyllables have lost a **ג**, as **אָףָּה** *nostril*, for **אָנְפָּה**; dual **אָפְּיִם**.

259. Most nouns, however, formed by simple vowel change, are **dissyllabic**.

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. **דָּבָר** *word*, **יָשָׁר** *upright*, **זָקָן** *old*,
נָבִיא *prophet*, **גָּדוֹל** *little*, **עָזָזִים** *strong*.

ā in ultima (as above), **לְבָב** *heart*, **עִזְלָם** *age*.

3rd Decl. **בְּתִין** *priest*, **אֹיֵב** *enemy*.

6th Decl. **לְהַ**. **לְעַה** *shepherd*, **שְׂדָה** *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e. g. **פְּסִיל** *idol*, **חַמּוֹר** *cherub*, **אֲס** *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of **ה**—, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. Various noun-forms have an affinity to Piel with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שְׁבָתָה (2) *sabbath* (with suff., irreg. dagh. שְׁבָתוֹ), יִבְשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עֵיר (3) *blind*, צַדִּיק (1) *righteous*, גָּבָר (1) *hero*.

Note especially חֶרְשָׁן (2) *smith* (for חֶרְשָׁן, the $\overline{\tau}$ of penult. being therefore unchangeable).

In a few nouns from roots יְעַ there is a doubled *stem*, e. g. גָּלְגָּל *wheel* (cf. § 249 f.).

261. The most frequent noun preformatives are מ and נ.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט *judgment*, מִקְומָה *place*, מִאָכֵל *food*, מִשְׁבָּנוּ *dwelling*, מִתְּחִזָּקָה *gift* (פ' ז').

3rd Decl. מִזְבֵּחַ *sign*, מִזְבֵּחַ *altar*.

5th Decl. עַיִן *shield* (פ' ז').

6th Decl. הַלְּהָה *deed*.

Nouns formed by the prefix נ are in general abstract feminines in הַ, e. g. תִּזְרָה *hope*, תִּקְוָה *law* (פ' י'), תִּרְחָמָה *deep sleep*.

Less frequent preformatives are אַ, הַ, and יַ, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יִעָּקָב *Jacob*. But this must not be confounded with the prefix יְ or יַ, often found in proper names as an abbreviation of יְהֹוָה, e. g. יְהֹוִיכִים *Jehoiakim* (see § 263).

262. The most frequent noun afformative is יַ, especially in the endings יַ— and יַיִ, generally found in abstracts, e. g. קִנְנָה (2) *gain*, קִרְבָּן (2) *offering*, קִנְנָה (2) *confidence*. Other abstract endings are יַתְּ— and יַתְּ, e. g. רִאשְׁתָּה (1) *beginning*, מִלְכָות (1) *kingdom*.

The ending יַיִ is usually *gentilic*, as מֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. Compound nouns are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָבָם *father* (e. g. אָבָם Abram, אֲבִיגַיִל Abigail), אָלִיאָב *son*, בֵּית *house* (constr.), and the Divine Name under the forms יְהֹוָה אֱלֹהִים and יְהֹוָה אֱלֹהִים (shortened into יְהֹוָה).

and יְהִי), e. g. Ishmael, אֶלְעֹזֵר Eleazar, יְהוֹשֻׁעַ Joshua, אַבְיָהָה Abijah.

Obs.—The word צְלָמָה, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιὰ θανάτου, Vulg. *umbra mortis*), as if compounded of צֵל *shadow* and מְמוּת *death*, is almost certainly simple and stands for צְלָמוֹת, formed from צֵלָם *shadow*, with suffix (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פְּנַיְם stems with prefixed מ, as מִפְּנֵי.

Nouns from עֲלַיְם stems, as עַמְּנָן (§§ 258. 2, 261).

Nouns from פְּנַת stems, as מִפְּנַת.

Nouns from עֲלַיְם stems, as בֵּית, מִזְבֵּחַ, יוֹם, שִׁיר.

Nouns from לְבָדָה stems, as מִעְשָׂה, שְׁדָה, יָד, פְּרִי.

Exercise xxxv.

ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

וְנַעֲרָתִיהָ	וְאַחֲלִים	תְּקִנָּת	מִשְׁחָקִים	פְּהָנִים
בְּתוּרָת	מִשְׁעָרִי	בְּאַחֲלִי	אֲכָלָכֶם	הַגְּמַלִּים
בְּשִׁמְתָּה	בְּאַפְּיו	בְּגַטְבָּתוֹ	תְּזַעַבָּת	לִאֲהַבְּיִים
בְּתִי	לְאַסְרָה	לְתַתְּחָךְ	לְשִׁמְזוֹן	חַיִּים
תְּהַלְּתִי	רְגָלוֹ	מִחְשָׁבוֹת	לִבְבֶּדֶךְ	הַחֲרִים
בְּתִי	בְּעִינֵיכֶם	זִית	אֲמִי	עִירִיכֶם
אֲפִיךְ	רְמוֹת	עִינִים	רוֹחָךְ	שִׁיבֶּךְ
וּפְרִים	דָּמוֹ	לְאַכְלָה	וְלִמְקוֹנָה	וּשְׁמוֹ
וְהָעִנִּים	הַפְּקִיעִים	אֲחַתָּו	יְדִי	תְּלִיאָךְ
רְעֵךְ	בְּפִירָא	אֲבִיכָּה	וְקַשְׁתָּךְ	

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versa*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *τριάς, triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.	With Fem. Nouns.
ABSOLUTE.	CONSTRUCT.
אֶחָד ¹	אֶחָד
שְׁנַיִם	שְׁנֵי
שְׁלֹשָׁה	שְׁלֹשֶׁת
אֶרְבָּעָה	אֶרְבָּעַת
חֲמִשָּׁה	חֲמִשֶּׁת
שְׁשָׁה	שְׁשֶׁת
I	I
אֶחָת (p. f. אֶחָתָה)	אֶחָת
שְׁתִּי ²	שְׁתִּים
שְׁלִשִּׁי	שְׁלִשָּׁה
אֶרְבִּיעִי	אֶרְבִּיעָה
חֲמִשִּׁי	חֲמִשָּׁה
שְׁשִׁי	שְׁשָׁה

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
שְׁבָעָה	שְׁבִיעַת 7	שְׁבָעָה	שְׁבָעָה
שְׁמַנֶּה	שְׁמִינַת 8	שְׁמַנֶּה	שְׁמַנֵּה
תְּשִׁעָה	תְּשִׁיעַת 9	תְּשִׁעָה	תְּשִׁעָה
עֲשָׂרָה	עֲשֶׂרֶת 10	עֲשָׂרָה	עֲשָׂרָה
{ אֶחָד עָשָׂר 11		{ אֶחָת עָשָׂרָה 3	
{ ³ עֲשַׂתִּי עָשָׂרָה		{ ³ עֲשַׂתִּי עָשָׂרָה	
{ שְׁנַיִם עָשָׂר 12		{ שְׁתִים עָשָׂרָה	
{ ⁴ שְׁנַיִ עָשָׂר		{ שְׁנִי עָשָׂרָה	
שְׁלֹשָׁה עָשָׂר	13	שְׁלֹשָׁה עָשָׂרָה	שְׁלֹשָׁה עָשָׂרָה
אַרְבָּעָה עָשָׂר	14	אַרְבָּעָה עָשָׂרָה	אַרְבָּעָה עָשָׂרָה
etc.	etc.	etc.	etc.
עָשָׂרִים 20		שְׁלֹשׁ מֵאוֹת	300
שְׁלֹשִׁים 30		אַרְבָּעָה מֵאוֹת	400
אַרְבָּעִים 40		אֶלָף	1,000
חֲמִשִּׁים 50		אֶלְפִים	2,000
שְׁשִׁים 60		שְׁלֹשֶׁת אֶלְפִים	3,000
שְׁבָעִים 70		אַרְבָּעַת	4,000
שְׁמִנִּים 80		רַבָּה, רַבּוֹא, רַבּוֹ	10,000
תְּשִׁיעִים 90		רַבּוֹתִים	20,000
constr. מֵאתָה {	100	שְׁלֹשׁ רַבּוֹתִים	30,000
pl. מֵאתָה {	100	אַרְבָּעָה רַבּוֹא	40,000
מֵאתִים 200		שְׁתִים עָשָׂרָה רַבּוֹ	120,000, etc.

¹ A plural is used in the sense of *some*.² Corruptions of

שְׁנִתִּי : hence the daghesh.

שְׁנִתִּי probably means *one*, cf.Assyrian ishtin, *one*.* Not *constructs* but shortened forms ofשְׁנִים ; so perhaps אֶחָד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals :—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשֵׂר, fem. עָשָׂרָה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by ! and, e. g. *twenty-six* is عָשְׂרִים וּשָׁשָׁה or شָׁשָׁה וּעָשָׂרִים. In the earlier O. T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַפְתָּה *cubit*, אִישׁ *man*, אלף *thousand*, יֹם *day*, כסף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שקל *shekel*.

The numeral 100 מֵאָה generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רָאשׁוֹן is derived from רָאשׁ *head, beginning*, with the suffix הַ (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix הַ (§ 262), with an inserted הַ before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.		Feminine.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
רָאשׁוֹן	רָאשׁוֹנִים	רָאשָׁנָה	רָאשָׁנּוֹת
שְׁנִי	שְׁנִיִּים	שְׁנִיה	שְׁנִיוֹת
שְׁלִישִׁי	שְׁלִישִׁים	שְׁלִישִׁיה	שְׁלִישִׁיות
רְבִיעִי	רְבִיעִים	רְבִיעִית	רְבִיעִיות
חֲמִישִׁי	חֲמִישִׁים	חֲמִישִׁיה	חֲמִישִׁיות
שְׁשִׁי	שְׁשִׁים	שְׁשִׁית	שְׁשִׁיות
שְׁבִיעִי	שְׁבִיעִים	שְׁבִיעִית	שְׁבִיעִיות
שְׁמִינִי	שְׁמִינִים	שְׁמִינִית	שְׁמִינִיות
תְּשִׁיעִי	תְּשִׁיעִים	תְּשִׁיעִית	תְּשִׁיעִיות
עֲשִׂירִי	עֲשִׂירִים	עֲשִׂירִית	עֲשִׂירִיות
	1st		
	2nd	{	{
	3rd	{	{
	4th		
	5th		
	6th		
	7th		
	8th		
	9th		
	10th		

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g. בַּאַחַד לְחֶדֶשׁ in the third year, בַּשָּׁנָה שְׁלֹשׁ on the first of the month.
- (b) Some substantives expressing weight, measure, time may be omitted after numerals, e. g. אֶלֶף בְּסֶף a thousand (shekels) of silver, שְׁשׁ שְׁעָרִים six (seahs) of barley, בַּאַחַד לְחֶדֶשׁ on the first (day) of the month.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנִים two by two. Numeral adverbs may be expressed by the fem. cardinals, e. g. אַחַת once, שְׁבֻעָה seven times; also by the ordinals, e. g.

¹ For לְ, denoting the genitive relation, see § 273, note 2.

פעם ^{שנית} (lit. second time). Once is also expressed by חַמְשׁ וּשְׁנָרִים (lit. a stroke), twice by בְּעִמִּים (lit. two strokes), thrice by חַמְשׁ שְׁנִים (three strokes).

(d) According to § 267. c, d, such an expression as twenty-five years will be חַמְשׁ וּשְׁנִים שְׁנָה; it may, however, also be written with the noun repeated, חַמְשׁ שְׁנִים שְׁנָה וּשְׁנִים שְׁנָה.

Exercise xxxvi.

ON THE NUMERALS.

1. לקח לו¹ לְמֵךְ² שְׁתִי נֶשֶׁים יְשֵׁם הַאֲחָת עֲדָה² וַיְשִׁם
הַשְׁנִית צָלָה²: 2. נוֹלְדוּ לְנוֹתָה שֶׁלֶשֶׁה בָּנִים יְשֵׁם²
- חַמְשׁ² וַיְפַתָּה²: 3. כְּדָרְלָעָמָר² מֶלֶךְ עַילָּם² וְשֶׁלֶשֶׁה
מֶלֶכִים אַחֲרִים אֲשֶׁר אָטוּ עַשְׂוָה מִלְחָמָה אֶת-חַמְשָׁת
מֶלֶכִים אֲשֶׁר עַבְדּוּה³ שְׁתִים עַשְׂרִיה שְׁנָה וְשֶׁלֶשׁ-עַשְׂרִיה
שְׁנָה מְרָדוּי: 4. הִיוֹ כָּל-יִמְיָה אָדָם אֲשֶׁר חַי⁴ תְּשֻׁעָה
מֵאוֹת שָׁנָה וְשֶׁלֶשֶׁים שָׁנָה וַיִּמְתָּא⁵: 5. וְכָל-יִמְיָה
מִתּוֹשָׁלָח² הִיוֹ תְּשֻׁעָה וְשֶׁשִׁים שָׁנָה וְתְּשֻׁעָה מֵאוֹת שָׁנָה:
6. בְּשִׁנְתָּה⁶ שִׁשׁ-מֵאוֹת שָׁנָה לְחַיִּים⁷ נָחַ בְּחַדְשׁ הַשְׁנִי
בְּשֶׁבַעָה עָשָׂר יוֹם לְחַדְשׁ⁷ בַּיּוֹם הַזֶּה הַמְטִיר אֶלְהִים
עַל הָאָרֶץ אֶרֶבָּיעִים יוֹם וַיָּרֶבֶּיעִים לִילָּה: 7. וְהַמִּינִים
גְּבָרוֹ מַאֲדָם⁸ עַל-הָאָרֶץ וַיַּכְסֵוּ כָּל-הַחֲרִים הַגְּבָהִים
חַמְשׁ עַשְׂרִיה אַמְּה מִלְמָעָלה⁹: 8. וּמְפַלְּתַבָּה הַבְּהָמָה
הַטְּהוֹרָה לְקַח לו¹ נָחַ אֶל-הַתְּבָה שֶׁבַעָה שֶׁבַעָה⁹ אִישׁ
וְאִשְׁתָּו: 9. שֶׁלֶשׁ מֵאוֹת אַמְּה אַמְּה אֶרְךְ הַתְּבָה חַמְשִׁים
אַמְּה רַחֲבָה וְשֶׁלֶשׁ מֵאוֹת אַמְּה קְוָמָתָה: 10. וַיַּגְּבָרוּ
הַמִּינִים עַל-הָאָרֶץ חַמְשִׁים וּמֵאתָיוֹם וַיְהִי בְּאַחֲת וְשֶׁשׁ

מְאוֹת שָׁנָה לְחִיָּי⁷ נַח בֶּרֶאשׂוֹן בְּאַחֲר¹⁰ לְחִדְשָׁה⁷ חִרְבֵּי
הַמִּים מַעַל הָאָרֶץ¹¹: 11. שְׁבֻעַ פְּעָמִים הַשְׁתְּחוֹה¹¹
יַעֲקֹב אֶרְצָה¹² עַד־גַּשְׁתוֹ עַד־אַחֲרוֹ: 12. שְׁרָפִים עַמְּדוּ
מִפְּעָל לִיהוָה יְשָׁש כְּנָפִים יְשָׁש כְּנָפִים⁹ לְאַחֲר בְּשִׁפְתִּים
יַכְסֵה פְּנֵיו וּבְשִׁתִּים יַכְסֵה רְגָלָיו וּבְשִׁתִּים יַעֲזֹף:

¹ Here reflexive, *to himself*. ² Proper name. ³ § 187. 1. ⁴ 3 s.
Perf. Qal of *חִי*=*חִיָּה*. ⁵ § 249 g. ⁶ Lit. ‘in the year of the 600 years,’
i.e. in the year which completed them. ⁷ For the *ל* see § 273. ⁸ Repe-
tition with intensive force. ⁹ § 270 c. ¹⁰ § 270 b. ¹¹ Hithp. *שָׁחַח*,
§§ 206. *Obs.* 1, 253 *note*. ¹² *ה* local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

¹ אֵיה, אֵי }	⁵ ³ שָׁמֶה thither.	⁶ ⁵ מִבֵּית behind.
² אֵיזֶה }	⁶ ⁵ הַנֶּה }	⁶ ⁵ מִבַּיִת inside.
³ פֵּה, פָּה }	⁷ ⁵ הַלֵּם }	⁶ ⁵ מִחְוִץ outside.
⁴ זֵה, בָּזֶה }	⁸ ⁵ מִמְּעָל above.	⁷ ⁵ מִקְדָּם on the east.
⁵ שֵׁם there.	⁹ ⁵ מִתְּחַת below.	⁸ ⁵ מִימִים on the west.
⁶ מִשְׁם thence.	¹⁰ ⁵ נִגְרָה in front.	

Notes.—1. May take pronominal suffixes, אֵין where is he ? אַתָּה where art thou ? אֵם where are they ?

2. Similarly אִימֹתָה whence ?

3. These demonstrative adverbs may be made relative by a preceding אֲשֶׁר just as demonstrative pronouns, § 187. 1 : thus, שָׁם where, אֲשֶׁר מִשְׁם whence, אֲשֶׁר נִשְׁמָן whither.

4. For the נִנְבָּה in these compounds compare the Lat. *a dextra*, Gk. ἐκ δεξιᾶς, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With ה local (p. 79 foot-note). But שָׁם is sometimes = שם there.

6. Lit. *on the house side*, *on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אֹז then.	יּוֹמָם by day.	אַחֲרֵי כֵן ² afterwards.
מִאָז of old.	לִילָה by night.	לִפְנֵים ³ formerly.
עַתָּה now.	אֶתְמוֹל {	עוֹלָם {
מַתָּי when ?	תְּמוֹל } yesterday.	לְעוֹלָם } for ever.
עַד מַתָּי how long ?	מַחְרָה to-morrow.	תְּמִיד perpetually.
הַיּוֹם to-day.	שְׁלֹשָׁם three days ago.	גִּצְחָה {
כִּיּוֹם directly.	עַד ¹ yet, again.	לִגְנִיצָה } always.

Notes.—1. With a negative, לֹא עוֹד no more. With suffixes, עַזְךָ he is yet, or is he yet ? so עַזְךָנִי, etc.

2. Lit. after it was so.

3. Cf. the preposition לִפְנֵי before, § 182.

Adverbs of Manner.

אֵיךְ {	כֵּן, כִּי	so, thus.
אֵיכָה }	מִאָד ¹	exceedingly.

Adverbs of Manner (*continued*).

אַמְנָן אַמְנָנָם	<i>truly.</i>	גַם יְחִדָה	<i>also.</i> <i>together.</i>
אָכֵן , אָכֵן	<i>certainly.</i>	לְבַדָּן ²	<i>alone.</i>
אוֹלֵלִי	<i>perhaps.</i>	כַּ... כַּ	<i>as . . . so.</i>
אַף	<i>also, even.</i>	רַקְ	<i>only.</i>

Notes.—1. Also expressed by **הַרְבָּה** (hiph. inf. abs. *crease*): e. g. **וְאַשְׁפַּחַת הַרְבָּה כִּאֵר** *and I have erred greatly*. Other infs. abs. (chiefly hiphil) are used as adverbs, e. g. **הַיטִּיב** *well*, **הַשְׁבֵּט** *early*.

2. With suffixes, **לְבַדִּי** *I alone*, **לְבַדְךָ** *thou alone*, etc.; e. g. **לֹא־אִזְכָּל אָנֹכִי לְבַדִּי** *for all these* **לֹא טֹב הַיּוֹת הָעָדָם לְבַדּוֹ**; *it is not good for the man to be alone.*

Negative Adverbs.

לֹא ¹ (Gk. οὐκ) <i>not.</i>	בֶּלֶי , בֶּלֶן ⁴ <i>not</i> (poetical).
אֲלֹא ² (Gk. μή) <i>not.</i>	לְבַלְתִּי ⁵ <i>not.</i>
אֵין , אִין ³ <i>there is not.</i>	פָּנָן ⁶ <i>lest.</i>

Notes.—1. **לֹא** is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, **לֹא תִגְנַב** *thou shalt not steal*, etc.; (c) in interrogative sentences= **הַלֹּא** (Lat. *nonne*), e. g. **לֹא תִשְׁמַר** *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. **לֹא־חַכָּמָה** *not-strength*, i. e. *weakness*; **לֹא־בַּחַת** *not-wise*, i. e. *foolish*; note especially, **לֹא . . . בְּלֹא . . .** *not-all*, i. e. *none*, the whole of the *all* being denied.

2. **אֲלֹא** is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition. **אֲלֹא־תִגְנַב** *do not (I pray you) steal* (cf. **אֵלָא**). The entreaty is emphasized by an added **נָא** (§ 275),

e. g. **אַל־נָא תְּהִ מְרִיבָה** let there not, I pray, be strife. The full form of the Impf. is occasionally found.

3. אין, const. אין, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. (also אין לחם) *there is no bread*; אין עשָׂה-טוֹן אין גֵּם אֶחָד (לְחֵם אין) *there is none that doeth (part.) good, not even one*. With suffixes: איןך, איןני, איןם, איןכם, איןנה, איןנו, איןך הילך *the boy is not*. If אין has a verbal predicate the verb must be in the participial form, e. g. תִּבְנֵן אין נתן straw is not given, איןך משליח thou knowest not, אין י Odd he does not send. The opposite of אין is יש, *there is*; with suff.

4. **בְּלִי** and **בְּלֵל** are mainly poetic. The former is used in the senses both of **אֵין** and **לֹא**; the latter chiefly = *without*, *without water*.

5. לְבָلַתִי is generally used before the infin. const. = *not to*,
לְבָלַתִי בָזָא *not to come*.

6. פָּר lest, after verbs of fearing, expressed or understood, so פָּר-יְשַׁלֵּח יְהוָה lest he put forth his hand.

Adverbs of Cause.

מִהוּא בַּפְהָה לְפָה, לְמָה עַל-מָה	<i>wherefore? why?</i>	לְהֹז לְכֹן עַל-כֹּן	<i>therefore.</i>
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Interrogative Adverbs.

הַ whether? (Lat. num, -ne).	אָמֹן הַ whether or?
הַלֵּא whether not? (Lat. nonne).	(Lat. utrum an).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by הַ, prefixed to the first word in the clause, הַשְׁמֵר אֲחִי אָנֹכִי am I my brother's keeper? (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes הַ to the first clause, וְנָא to the second.

POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel ה

„ „ „	with shéva	ה (implicit dagh. forte) or הָ (dagh. forte), rare.
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Before gutturals with qamets (ā or ö) הָ

„ „ „ not with qamets ה

273. The following are some of the principal Prepositions.

Prefix Prepositions.

בְּ *in, on, at; with, by* (instrumental). בְּמִן, מִן *from.*

לְ *towards, to, for, with respect to.*

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּבְּיַת *in the house*, בְּשַׁעַר *at the gate*, בְּכֶחֶת *with strength*; frequently with inf. const., **בְּפִקְדָּר** *in visiting*, **בְּפִקְדֵּי** *in my visiting*, i.e. *when I visit*, etc. לְ expresses in general the dative relation *to, for*; also a wider relation, *with respect to*, often to be translated as a genitive, e.g. מִזְמֹרְלָה *a psalm of David*, בְּאַחֲרֵי לְחֹדֶשׁ *on the first (day) of the month*. It is used with a dependent inf. const., **בְּרִלְלָה** *he ceased to visit*; often of purpose, **בְּאַלְפִיקָדָה** *he came to visit*. It is often used after the verb *to be*, to express apposition, or *becoming*: ‘It shall be to Jehovah *for a name*,’ לְשֵׁם.

The various uses of בְּ, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרֵי *after* (place and time). בְּعֵד *on account of.*

אֶל *towards, to.* בְּתוֹךְ *in the midst of.*

אֶת *with.* בְּעֵן *on account of.*

בּוּנִין *between.* בְּפִנְיֵי *before (place and time).*

Other Prepositions (*continued*).

עד עַד	unto.	עם עִם	with.
למִן לְמִן	because of.	סֻבִּיב סָבִיב	around.
על עַל	upon.	תְּחִתָּה תְּחִתָּה	beneath, instead of.

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

וְ וּ and.	אוֹ אוֹ or.
אֲזֶה אֲזֶה but, yet, only.	אוֹ . . . אוֹ either . . . or.
אֲזֶה אֲזֶה also.	גַּם גַּם also.

Note 1.—For the pointing of וְ, see p. 46, note. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.	Cause.
אֲשֶׁר, לְמִן אֲשֶׁר in order that.	אֲשֶׁר
פָּנָאָל, פָּנָאָל lest, that not.	בְּאַשֶּׁר
Time.	יֵעַן אֲשֶׁר
אַחֲרֵי after.	כִּי
אֲשֶׁר, כִּי when.	תְּחִתָּה כִּי
בָּעוֹד while.	תְּחִתָּה אֲשֶׁר
טרם, בְּטָרֵם before.	
עד, עד כִּי until.	
עד אֲשֶׁר	
Substance.	Condition.
אֲשֶׁר, כִּי { that (וְתִּ in reported speech).	לוֹא, אָם if.
	לוֹלְאָ, כִּי אָם if not.
	Comparison.
	כְּאַשֶּׁר just as.
	Concession.
	עַל, אָם, גַּם כִּי although.

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections** :—

הָוֵי, אָרוֹן *woe ! alas !*

אָמַן *be it so !*

הַס *silence !*

הַבָּה, הַבְּיִז *come ! (Lat. age, agite).*

אָהָה *ah !*

חַלְילָה *far be it ! (Gk.*

μή γένοιτο).

נָא *pray !*

אָבְדָּנָא *oh that !*

אַלְדָּנָא *do not, I pray !*

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle *lo!* הַנֵּה, הַן ! behold ! (properly *here, here is*) ; with suffixes הַנִּנִּי in pause and behold me, here I am. Similarly, הַנֵּו ; הַנֵּה ; הַנִּנִּי ; הַנִּנִּי ; הַנִּנִּי ; pause and behold and here I. It is construed with a participle (like אָנָּי, p. 142), e. g. הַנִּנִּי נְתַנְּנָא *behold I give.*

Exercise xxxvii.

ON THE PARTICLES.

1. וַיֹּאמֶר אֱלֹהִים נָדַע הַדָּבָר :
2. וַיַּדְעַו כִּי־אָנִי יְהוָה לֹא
- אֶל־חַפֵּט דְּבָרַתִּי לְעֹשֹׂת לְהֶם הָר֔עַת הַזֹּאת :
3. וְעַתָּה מַתָּי אָעִשָּׂה גַּם־אָנִי לְבִיתִי :
4. וַיֹּאמֶר פִּנְחָס בֶּן־
אֶלְעֹזֶר הַפָּהּן אֶל־בְּנֵי־רָאוּבָן וְאֶל־בְּנֵי
מִנְשָׁה¹ הַיּוֹם יְרֻעֵנוּ כִּירְבַּתּוֹכְנוּ יְהוָה :
5. וְהַגָּה חֹמָה
מְחוּץ לְבִתְּ סְבִיב סְבִיב² :
6. וְנִגְלַת בָּבּוֹד יְהוָה וְרָאוּ
כָּל־בָּשָׂר יְחִידָה כִּי יְהוָה דָבָר :
7. וְאַתָּה קְח־לְךָ
מְכֹל־מְאַכֵּל אֲשֶׁר יְאַכֵּל וְאַסְפָּת אֶלְיךָ וְהִיא לְךָ וְלְהֶם
לְאַכְּלָה :
8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנֶּחֶש כִּי עָשָׂית
זֹאת אָרוֹן אַתָּה מְכֹל־הַבְּהִטָּה וּמְכֹל תִּתְּחַדֵּה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לְאָטָוב הַיּוֹת הָאָדָם לְבָדוֹ
 אֲשֶׁר-לֹו עֹזֶר כִּנְגָדָר³: 10. וַיֹּאמֶר יְהוָה אֵל-קְיוֹן¹ אֵי
 הַכְּלָל¹ אֲחִיךְ וַיֹּאמֶר לֹא יִדְעַתִּי הַשְׁמָר אֲחִי אָנֹכִי:
 11. וַיְהִי מֵאוֹ הַפְּקִיד אֶתְךָ בְּבֵיתוּ וַיַּעֲלֶה כָּל-אָשֶׁר יִשְׁלֹׂו
 וַיִּבְרֹךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגַלְלָיו סָפָר² וַיְהִי בָּרְכָת
 יְהוָה בְּכָל-אָשֶׁר יִשְׁלֹׂו: 12. אֶל-מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר-
 עָשָׂה שְׁם בֶּרֶאשָׁנָה⁴ וַיִּקְרָא שְׁם אֶבְרָם¹ בְּשָׁם יְהוָה:
 13. וַיֹּאמֶר אֶלְנִי אֶסְתָּר מִצְתִּי חַנּוּ בְּעִינֵיכֶם אֶל-נָא תַּעֲבֶר
 מַעַל עַבְדָּךְ: 14. וַיַּרְא יַעֲקֹב¹ כִּי יִשְׁשָׁבֵר בְּמִצְרִים¹
 וַיֹּאמֶר יַעֲקֹב¹ לְבָנָיו לְמֹה תִּתְרָאִוּ⁵: 15. וַיֹּאמֶר הָנֶה
 שְׁמַעְתִּי כִּי יִשְׁשָׁבֵר בְּמִצְרִים¹ רְדוּ שָׁמָה וְשִׁבְרוּ לִנּוּ מִשְׁמָם:
 16. וְאַנְּכִי הַנְּגִי מִבֵּיא אֶת-הַמְּבוֹל מִימָּעָל-הָאָרֶץ לְשִׁיחָת
 כָּל-בָּשָׂר אֲשֶׁר-בּוֹ⁶ רוח חַיִם⁷ מִתְחַת הַשְׁמִים:

¹ Proper name. ² Adverb, strengthened by repetition, *all round*.

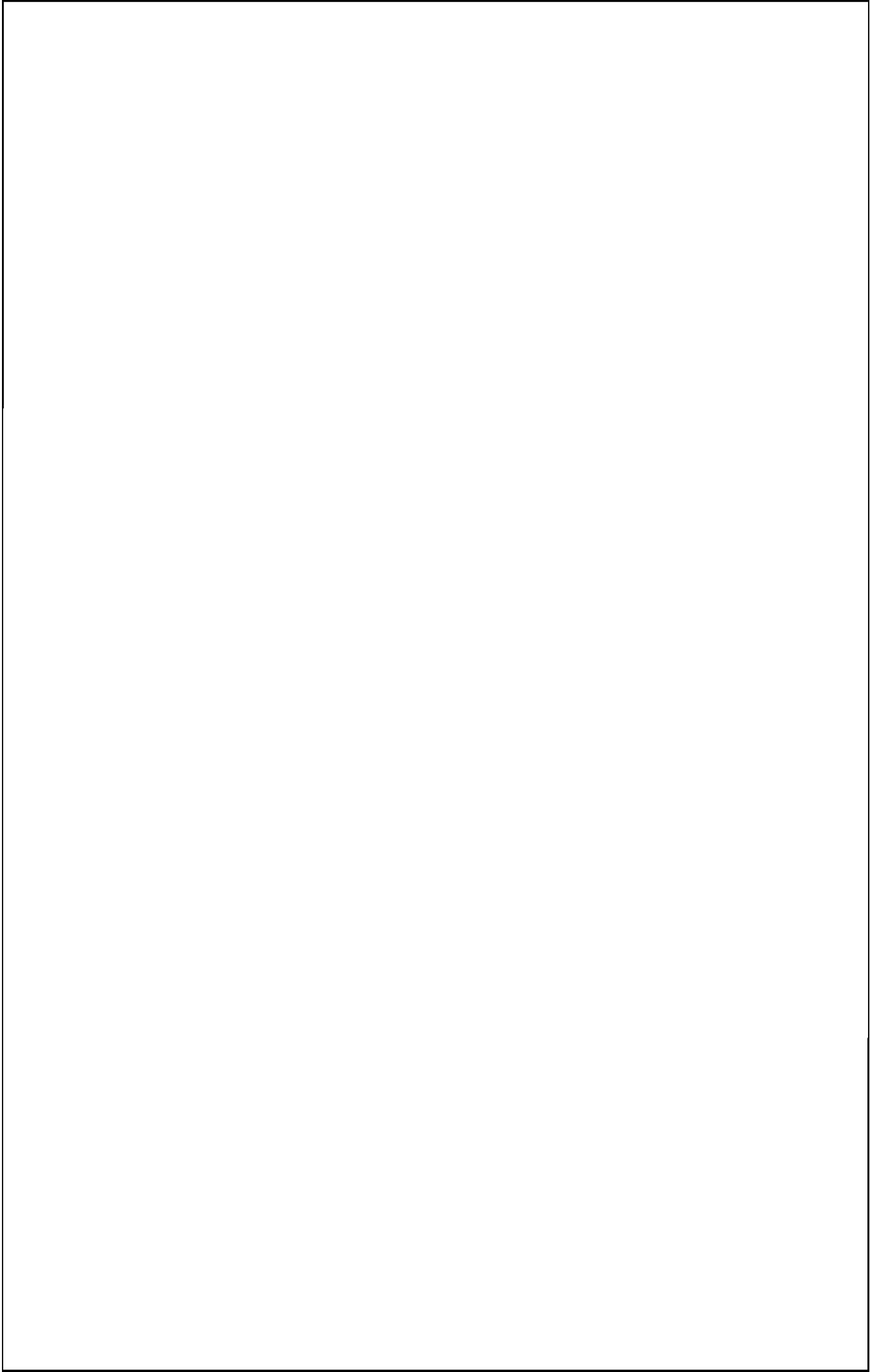
³ ‘as before him,’ i. e. *meet for him*. ⁴ From רָאשָׁן *beginning* (see

(אשֶׁר) fem. form with prep., *at first*. ⁵ Hithpael, *look on one another*.

⁶ § 187. 1. ⁷ Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.



PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (**וְהִיא**) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (**וְהִיא**) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. The Verb as Predicate. 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלִגִּים and there shall be rivulets; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹא אֲנָשִׁים and there came men.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvi. 30, *I* אֲנָכִי אָעָשֶׂה כַּדְבָּרֶךָ I will do according to thy word; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, תֵּן אֶתְּךָ thou shalt give, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יְמִשְׁלָבָה he shall rule over thee; Ps. cxviii. 7, וְאָנִי אַרְאָה and I shall see.

d. The old substantives, שׁ ‘existence’ and אֵין (const. אֵין) ‘nothingness’, are used as particles combining subject and copula in one, ‘there is (or was),’ ‘there is (or was) not,’ Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא־יְשִׁיבָה is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, שׁ and אֵין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like ‘(they) say,’ plur.; ‘(one) says,’ sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָה בְּכָל called its name Babel = ‘its name was called’; Job xxxiv. 20, יִסְרֹא אָבִיר (they) take away a mighty one = ‘a mighty one is taken away’ (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפֹּז רְשָׁעִים (there is) overthrowing (to) the wicked, i.e. ‘they are overthrown.’

f. A Participle is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וַיַּעֲשֵׂה אֱלֹהִים מְרֹחֶפֶת עַל־פְּנֵי הַפִּים and the *Spirit of God (was) brooding over the face of the waters.* This verse illustrates all three usages—the Copula emphatically expressed (*הִתְהִ*), the Copula omitted, and the participial Predicate.

VERB AND OBJECT.

277. a. As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֶת (with maqqeph אֶתְ), is generally employed, as in Gen. i. 1, *God created the heavens and the earth.* For pronominal suffixes with אֶת, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֶת ‘with.’ The forms with pronominal suffixes are distinct (as אֶחָו, קָנִיחִי אֵישׁ), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיחִי אֶחָד יְהוָה *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, זֶרַע זָרָעַ *seeding (producing) seed;* Prov. xxii. 23, *the Lord will strive their strife (plead their cause);* also Ps. xiv. 5, *feared a fear;* 2 Sam. xii. 16, *fasted a fast;* Lam. i. 8, *sinned a sin;* so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry.*

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear*, as Gen. iii. 8, *they heard the voice קֹל אֶת־קֹל of the Lord;* but ver. 17, *thou hast hearkened to the voice קֹל of thy wife.* Again, Deut. xxxiii. 7, *hear, Lord, the voice קֹל, without אֶת, of Judah;* but Gen. xxi. 17, *God hath hearkened to the voice קֹל אֶל־קֹל of the lad.* (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, חָלַקְתִּי צֶדֶקָות walking (in) righteousnesses; Ps. cvii. 26, יַעֲלֵוּ שָׁמְיִם they ascend (to) heaven; Gen. vi. 13, מֹלַא אָרֶץ חַטָּאת the earth was full (of) violence, etc.

e. A Double Object (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man (of) dust* עַפְرָה אָדָם ; *Joseph nourished his father (with) bread*; *He asked life (of) Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הָרַאְתָּךְ עַמְּךָ קָשָׁה Thou hast caused thy people to see adversity. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיַּלבֶּשׂ שָׁאוֹל אֶחָד קְדוּם Saul clad David (with) his apparel. So Ex. xxix. 5, Isa. l. 3, etc.

TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect** **incompleteness**. ‘The tenses,’ says Dr. Driver, ‘mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipiency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect¹.’

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive**, see §§ 223–227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

¹ *On the Use of the Tenses in Hebrew*, Introd., p. 3.

(1) Ideally complete; ver. 1, עָמַר הַלְכָה, יִשְׁבַּע walketh, standeth, sitteth, the fixed and permanent character. So ver. 3, חִי he is.

(2) Incomplete, because repeated; ver. 2, יִתְהַגֵּה meditateth; 3, יִתְהַזֵּה yieldeth (its fruit); 4, יִבֹּזֶל withereth; 5, יִקְמַי prospereth; 6, תִּדְפְּנֵה driveth it away; 5, standeth; 6, חָבֵד perisheth.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יְדֻעַ knoweth gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. Conditional. The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf.: Isa. i. 9, בָּסָרְם חִיָּנוּ לְעַמְרָה דְמִינֵינוּ We should have been as Sodom, we should have resembled Gomorrah; Gen. xlivi. 14, כִּי-אֲשֶׁר שָׁבַלְתִּי שָׁבַלְתִּי If I am bereaved, I am bereaved.

Imperf.: Ps. xxviii. 4, גַם בַּיַּאַלְגָה לְאָדִירָא . . . Even should I go, I should not fear.

280. Potential (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מַפְלֵל עַזְהָבוֹן אָכַל תְּאַכֵּל of every tree of the garden thou mayest freely eat; Job ix. 2, וּמָה-יִצְדַּק אָנוֹשׁ עַמְ-אֵל but how can man be just with God? This Imperfect is often preceded by a Particle denoting contingency, as בִּי that, בְּלִי to the end that, בְּלִי that not, etc. See § 274, p. 144.

281. Optative. A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4–6, If there be iniquity in my hands, . . . may an enemy persecute my soul! ver. 10, Oh let the wickedness of the wicked come to an end!

282. Interrogative. In direct questions the prefix הַ is regularly used with the first word in the sentence: Gen. iv. 9, הַשְׁמֵר אָחִי אָנֹכִי (am) I my brother's keeper? The answer expected may be affirmative or negative; but הַלְאָדָה expects the affirmative (Lat. nonne); Gen. xxvii. 36, הַלְאָאָצַלְתָּ לִי בְּרַכָּה hast thou not

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, אֵפֶךְ אָמַר הָיָה God indeed said? Especially in cases of deep emotion, as 2 Sam. xviii. 29, (is) the young man Absalom safe? See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, לֹא תִשְׁמֹר עַל־חֲטֹאתִי dost Thou not watch over my sin?

For *disjunctive* questions the general form is הַ . . . אָמַת (utrum . . . an), as 1 Kings xxii. 15, הַגִּילָה . . . אָמַת נִחְלָל shall we go . . . or shall we forbear?

For *indirect* questions הַ is also used, as Gen. viii. 8, הַפִּים to see whether the waters were abated. Sometimes אָמַת, as Song vii. 13, בְּרָאָה אָמַת־פִּרְחָה הַגְּפִן, let us see whether the vine hath budded.

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with לא, as in the Ten Commandments; or by אל = Gk. μή. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *Jehovah shall bless thee . . . and see thou, יְרָאָה*, i.e. 'thou shalt see,' the good of Jerusalem; 2 Sam. xxi. 3, *wherewith shall I make atonement, וּבְרָכָה* and bless ye, i.e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, אָלָה וּבְחִשָּׁב מִתְּמִית to die thou shalt die, i.e. 'thou shalt surely die'; Isa. vi. 9, מֹתָת שְׁמֻעוֹ שְׁמַעַנָּה hear ye to hear רָאוּ שְׁמַעַנָּה and see ye to see, i.e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, observe שְׁמֹור the Sabbath-day.

b. The Infinitive Construct is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הַיּוֹת הָאָדָם alone is not good; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, שְׁבֵתֶךָ וַיַּצְאֶתָּךְ וַיָּבֹאֶתָּךְ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הַ�ְעָתָה *good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לִאמֶר so as to say, to be rendered *saying*.

285. Participles (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמְּאמִין *the believing one* = 'he who believes'; Job v. 10, הַפְּתִין *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

NOUNS.

286. Apposition. Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1. הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note d.

NUMBER.

287. a. Pluralis excellentiae. The Divine Names אלהים, אֱלֹהִים, אֱלֹהִים, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרוּא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קָדְשִׁים הוּא אֵל-קָפֹא, *God is holy, He is a jealous God.*

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as אֱדוֹנִי or אֱלֹהִי יהוה צָבָאֹת Jehovah of hosts really contain an ellipsis of Jehovah (God or Lord) of hosts. See § 99. With prefixes, the (kethibh) pointing of the Name is as for אֱדוֹנִי, thus קָרַב יְהוָה, קָרַב יְהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שְׁשָׁ בְּנֵפִים six wings, six wings (to each); Deut. xiv. 22, שְׁבַת שְׁבַת year by year; 1 Chron. ix. 32, שְׁנָה שְׁנָה every Sabbath. Sometimes with נִ: Deut. xxxii. 7, many generations; Ps. lxxxvii. 5, אֵישׁ וְאֵישׁ this and that man, R.V.; Ps. xii. 3, בְּלֵב וּלְבֵבֶל with heart and heart (with a double heart, duplicity); Prov. xx. 10, אֲבָן וְאֲבָן אִיפָּה וְאִיפָּה stone (weight) and stone, ephah and ephah, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדִים רְפֻוָת וּבְרִכִים פְּשָׁלוֹת weak hands and tottering knees.

CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. The Absolute Case. A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, ‘*Summer and winter, thou hast made them*'; Isa. xi. 10, ‘*The root of Jesse, unto Him shall the nations seek*'.

b. The special use of the plural construct, אָשֶׁר, *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קָדְשֵׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xliv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חִטָּמָם הַיְשָׁבִים *the violence of the inhabitants*, but Obad. 10, חִטָּמָם אֲחִיךָ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מִזְמֹר לְדִוִּיד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְפָנָיכֶם *for the Preceptor*: and perhaps in the superscription to Ps. xlvi, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שְׂקָלִי וְהַב *shekels of gold*; 1 Sam. xvii. 7, בְּרוּל שְׂקָלִים *shekels of iron*. So Ezra viii. 21, הַنָּהָר פְּרַת *the river Ahava*; 1 Chron. v. 9, הַפְּרַת אֲחוֹתָא *Euphrates*; but 2 Kings xxiii. 29, and many other places, גְּהַר פְּרַת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxviii. 2, קְרִית אַרְבָּע *(Kirjath-Arba) the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*). See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

אֶלָּא. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, **לְעֵשִׂיר חַיָּה צָאן** *a rich man had a flock.*

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, **נִתְחַפֵּן** *Thou hast given to me*; Neh. ix. 28, **וַיַּעֲקֹב** *and they cried to Thee.*

291. Accusative. *a.* For the Objective uses of the noun, with or without **את** (**אֶת**), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as **הַיּוֹם** *to-day*; **שָׁלַשׁ יְמִים** *darkness for three days*; (and perhaps Ps. cxxvii. 2, **יְתִן לִידֵיךְ שְׁנָא**, *He giveth to His beloved in sleep*)¹; *space* (how large); *manner*, as **בְּטֻחָה** *security*; 1 Sam. xii. 11, **וַיֵּשְׁבוּ בְּטֻחָה** *and ye dwelt securely* (but often with **ל**, as Job xi. 18, **לְבָטָח תָּשִׁבֶּב** *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, **בָּךְ הַכֹּפֶר אֶגְדָּל מִפְּךָ** *only with regard to the throne will I be greater than thou.*

292. Vocative. For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, **הַיּוֹם רָאָה וַיָּנָס** *the sea saw it and fled*, with ver. 5, **מָה-הָלַךְ הַיּוֹם בַּיּוֹם** *what (happened) to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlvi. 18, *Hear, ye deaf, and look, ye blind!* (**הַעֲזִירִים, הַחֲרִישִׁים**); Deut. xxxii. 1, **הָאֱלֹהִים הַשְׁמִינִים** *give ear, ye heavens!*

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—*Gesenius.*

293. Ablative. For the prepositions **בְּ** *in, at, on*, and **מִן** (**מִ**) *from*, see § 273.

ADJECTIVES.

294. a. For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

¹ Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted :

A wise father, אָב חָכָם.

The wise father, הָאָב הַחֲכָם.

The father is wise, חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.

The sword turning every way, הַחרְבָּה הַמִּתְחַפֵּכתִּה, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אַבְרָהָם וִשְׁרָה וְקָנִים Abraham and Sarah were old. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲרָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances*=‘a far-off’ or ‘wide-stretching land.’

Occasionally, apposition takes the place of the genitive construction, and thus ‘true words’ may be written either דברי אֱמָת or אֱמָת יְדֵינוּ ‘words of truth’, Eccl. xii. 10, or אמרים אֱמָת words (that are) truth, Prov. xxii. 21.

b. Quality or attribute is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רָשֶׁף the sons of flame, i.e. 'the sparks.' Similarly, בָּעֵל lord, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

c. The Divine Name is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes הַ is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָה לְאֱלֹהִים a city great before God.

Degrees of Comparison. **d.** For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlvi. 3, Ps. cxxxii. 1, נִפְלָאוֹת מִמְּנִי (more) wonderful things than I (can understand), 'too wonderful for me'; Isa. x. 10, מִרְוְשָׁלָם פְּסִילֵיָם their graven images (were more) than (in) Jerusalem.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph (more) than all his sons*; 2 Sam. i. 23, מִנְשָׁרִים קָלָו מִאֲרוֹת גָּבָרִים they were swifter than eagles, they were stronger than lions.

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlvi. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְדָּלִם וּעֲרָקִטָּנִם from their great (one) even unto their little (one) = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גָּבוֹר בְּבָהָמָה strongest among beasts; Song vi. 1, הִיפה בְּנָשִׁים the fairest among women. Compare Luke i. 28.

The adverb מִאֶרְךָ very gives a superlative force to an adjective, as Gen. i. 31, טֹוב מִאֶרְךָ very good; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מֵעֶלֶת מֵעֶלֶת very high; מַטָּה מַטָּה very low; Eccl. vii. 24, עַמְקָעַמְקָעַ very deep.

NUMERALS.

295. For the general construction of the Numerals, see §§ 265-269.

It should be noticed that בְּכָל- (בְּכָל-) all is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; בְּכָל-הָאָרֶץ all the earth; בְּכָל-הַגּוֹיִם all the nations; the predicate (verb or adjective) usually agreeing with the noun. But בְּכָל- prefixed to a singular noun without the Article means every: לֹא with all is a denial of the whole = not any, as Gen. iii. 1.

PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xlivi. 11, I אֲנִי אֲנִי יְהוָה, I am Jehovah; lvii. 6, הֵם הֵם פָּרַלְךָ they, they are thy lot.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הָיוֹת, to be read הִיא as if by a perpetual *q'ri*.

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* מַשְׁׁפֵּת = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (בְּ, בִּ, לְ, מְ), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made,* יָפַל בְּשִׁחֹת יִפְעַל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, חַמְבֵּפָה אֲנִי מְאַבְרָהָם אֲשֶׁר אֲנִי עֲשָׂה shall I hide from Abraham what I am doing? (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֶת (אֶת), as in Prov. iii. 12, אֶת אֲשֶׁר־יְאַהֲבָה יְהוָה whom the Lord loveth. So Gen. xliv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. ‘him who has no helper’: אֵין עָזָר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שׁ (rarely שׂ) followed by daghesh forte (‘in compensation for the omitted ר,’ Gesenius). Thus, Ps. cxxiv. 6, שׁלֹּא נִתְּנָנִי who hath not given us up (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם שְׁקִינָה, the day which we looked for; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁחוֹת, or שׁ takes *sheva*, as Eccl. iii. 18, שְׁהָם; once *qamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative זוּ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מָקוֹם זוּ יִסְדַּקְתָּ the place that Thou hadst founded; Prov. xxiii. 22, שָׁמָעַ לְאָבִיךְ זוּ Harken to thy father that begat thee. See also Job xv. 17.

298. Connection of Clauses. The chief connective of words and sentences is the conjunction ? (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אָז or, אֲזֶן then, אָכְנוּ certainly, אִיּוּם perhaps, בְּעִבּוֹר in order to, לְמַעַן for the sake of, לְכָן therefore.

‘These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply !' (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xliv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by !, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81-87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Silluq*, *Athnach*, *S'gholta*, *Zaqeph-qa'on*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords (domini)* with the Conjunctives as their *Attendants (servi)*. The Disjunctives were subsequently divided into *Emperors (imperatores)* and *Kings (reges)*—the six already enumerated; the next two classes being *Princes (duces)* and *Officers (comites)*. Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss¹.

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus בְּנֵי (*milel*, § 77) is a preposition and pronoun, *with us*; בְּנָה (*milra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, יְפֵת הַגָּדוֹל שֶׁם (אַחִי יְפֵת) might, apart from the accent, be rendered *Shem . . . the elder brother of Japheth*

¹ The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or the brother of Japheth the elder. But the connective accent (*mér'kha*, see below) on יְמֵתָה shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like *Segholta*, p. 35 ; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. DISTINCTIVES: THIRD CLASS (*Duces*).

Rebhîa; see § 81 (רֶבֶּה resting), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זַרְקָה scattering), postpositive; indicating a slight pause, subsidiary to *Segholta*.

Pashṭa (פִּשְׁתָּה extension), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תֹּהֹת.

Yethîbh (יְתִיבָּה reversed), prepositive; a half-comma, equivalent to Pashṭa.

Tebhîr (תְּבִיר broken), somewhat less than a comma.

Shalsheleth (שַׁלְשֵׁלָת chain), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. DISTINCTIVES: FOURTH CLASS (*Comites*).

Pazer (פָּזֵר disperser).

Qarnê Pharah (קָרְנֵי פָּרָה horns of a heifer), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

Telîsha gedholah (תְּלִישָׁה גְּדוֹלָה great drawn-out; a high note, emitted with effort), prepositive.

Geresh (גְּרֵשׁ expulsion).

Gershayim (גֶּרְשָׁיִם), Double Geresh.

Pesiq (פֵּסִיק) or **Pešiq** (פֵּשִׁיק), a perpendicular mark between two words. Gesenius gives it as פֵּשִׁק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the ‘lords,’ however, preferring each his own ‘servants’ or ‘servant,’ according to certain complicated rules.

Munach (מִינָח) *sustained*.

Mahpakh (מַהְפָּךְ) *inverted*. Like Yethibh in form; but the latter is *prepositive*. Sometimes pointed מַהְפָּךְ.

Qadhma (קָדְמָה) *going before*. Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אַזְלָא Azla, ‘going on,’ i.e. not pausing in the melody.

Darga (דָּרְגָּה) *a trill*; attendant on Rebhia' and Tebhîr.

Telisha qeṭannah (תֵּלִישָׁה קְטַנָּה) *small drawn-out*). Compare the disjunctive *Telisha g'dholah*.

Mêrekha (מִירְכָּה) *prolonged*). Occasionally doubled (מִירְכָּה מִירְכָּה). Often attends Tiphcha.

Yerach (יְרָחָה) *moon* like an inverted Athnach. Sometimes called עֲלָלָה *wheel*, from its original circular shape. The words בֶּן יוֹמָה *son of its day*, i.e. ‘a day old,’ are sometimes added to יְרָחָה.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhia' with Geresh, and Mêrekha with Mahpakh (or Ôlè veyôrēd): *Conjunctives*; Mêrekha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH¹.

CHAPTER I.

1. וַיְהִי בִּימֵי שֻׁפֶּט הַשֻּׁפֶטִים וַיְהִי רָעַב בָּאָרֶץ וַיָּלֹךְ אִישׁ מִבֵּית לְחַם יְהוּדָה לְגַוֵּל בָּשָׂדֵי מוֹאָב הַוָּא וַאֲשַׁתָּו וְשַׁנִּי בָּנָיו: 2. וַיָּשַׁם הָאִישׁ אֶלְיָמְלָךְ וַיָּשַׁם אֲשַׁתָּו נָעָמִי וַיָּשַׁם שְׁנִי-בָּנָיו מְחַלּוֹן וּכְלִיוֹן אֶפְרַתִּים מִבֵּית לְחַם יְהוּדָה וַיָּלֹא שְׁדֵי-מוֹאָב וַיָּהִי-וְשָׁם: 3. וַיָּמָת אֶלְיָמְלָךְ אִישׁ נָעָמִי וַתָּשָׁאֵר הַוָּא וְשַׁנִּי בָּנָיה: 4. וַיָּשָׁאֵר לְהָם נָשִׁים מִאֲבֹות שְׁם הָאַחַת עַרְפָּה וַיָּשַׁם הַשְׁנִית רָוֵת וַיָּשִׁבֵּן שְׁם כְּעֹשֵׂר שְׁנִים: 5. וַיָּמָתוּ גַּם-שְׁנִיהם מְחַלּוֹן וּכְלִיוֹן וַתָּשָׁאֵר הָאָשָׁה

CHAPTER I.

1. 1. *וַיְהִי b. 254*. This introductory sentence is regularly followed by another § 298; *Now it came to pass . . . that* (lit. and) *there was a famine*. בִּימֵי § 1. *in the days of*, § 131, 162. *the judging of the Judges*, inf. const. and ptc. *qal* שֻׁפֶּט. וַיָּלֹךְ and went, § 247 b. 1. *from Bethlehem Judah to sojourn*, inf. const. *qal*; for qamets, see p. 46 note, and p. 51. וְשַׁנִּי בָּנָיו § 162. *and two in the district of*, § 162, 265 (2).

2. *וַיָּבֹאוּ 3 pl. impf. qal* אֶלְיָמְלָךְ. No'omi (not Naomi), § 56. 1. *בָּעָמִי*. § 263. *and they came*, followed by simple accus. of place without preposition § 277 d, 1. *בָּנָה* § 254.

3. *וַתָּשָׁאֵר 3 s. f. impf. niph. and (she) was left*, note agreement of verb with nearer subject, as ver. 6.

4. *לְהָם 3 pl. impf. qal* נָעָמִי § 244 a, for omitted daghesh § 38 b. *וַיָּשָׁאֵר 3 pl. impf. qal* בָּשָׂדֵי מוֹאָב קָאָחָה §§ 120, 262. §§ 266, 269. *וְשַׁנִּים 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 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מִשְׁנֵי יָלֹדֶתֶךְ וּמִאַיִשָּׁה: 6. וְתִקְםֶה הִיאֲלֹתֶיךְ וְתִשְׁבֶּן
מִשְׁנֵי מוֹאָב כִּי שְׁמַעַת בְּשִׂדָּה מוֹאָב כִּי־פָּקַד יְהוָה אַתְּ
עַמּוֹ לְתַת לְחַם לְחַם: 7. וְתִצְא מִן־הַמִּקְוָם אֲשֶׁר הִתְהַדֵּד
שְׁמַה וְשַׁתִּי כְּלֹתֶיךְ עַמּוֹת וְתִלְכְּנָה בְּדַרְךְ לְשֻׁב אֶל־אֶרְץ
יְהוָה: 8. וְתַאֲמֵר נָעַמְיוֹ לְשַׁתִּי כְּלֹתֶיךְ לִכְנָה שְׁבָנָה
אֲשֶׁר לְבֵית אֶמְהָה יִعְשֶׂה יְהוָה עַמְּכֶם חֶסֶד כִּי־אָשֶׁר
עָשִׂיתֶם עַם־הַמְּתִים וְעַמְּדִי: 9. וְהִנֵּן יְהוָה לְכֶם וּמִצְאֵנֶם
מִנוֹרָה אֲשֶׁר בֵּית אִישָׁה וְתַשְּׁק לְהַן וְתִשְׁעַנֶּה קָולָן

רְפָה, ver. 8.

בְּגַנְעָן ט' רְפָה, ver. 7.

also the two of them. **נִפְנִיחָה** niph., *to be left* (ver. 3), with following **מִן**, *to be bereaved of.* **יָלֹדֶתֶךְ** from **יָלֹד** (segholate) *her children.*

6. **פְּלָה** from pl. of **וּבְלֹתֶיךְ** § 249 g, for construction cf. ver. 3. **קְוָם** § 249 g, with 3 s. f. suff. from **שִׁבְבָּשָׁה** § 249 g. **שְׁמַעַת** 3 s. f. pf. qal § 244 e, p. 46 note. **לְחַם** pause form § 244 e, p. 46 note. **לְחַם** § 88.

7. 3 s. f. impf. qal **וְתִצְא**. **אֲשֶׁר** **ה'** **שְׁפָה** lit. *which she was there*, i.e. *where she was*, p. 140, note 3 and § 297 a; for daghesh in **ש** see § 37. 3. Massoretic note: in another copy (**בְּגַנְעָן אֲחַרְנָה**) **ש** without daghesh; **שְׁפָה** 'weak.' § 266 and foot-note². **עַמּוֹת** § 181. 3 s. f. impf. qal **וְתִלְכְּנָה**. **הַלְךָ**, for form see on ver. 1.

8. **שְׁבָנָה** § 246 a. **לִקְנָה** 2 pl. f. imperat. qal § 247. 1 b (1). **קְלָקָה** § 246 a. 2 pl. f. imperat. qal **שִׁבְבָּשָׁה** *go (ye), return ye, each (אֲשֶׁר)* **to the house of her mother.** **יִעְשֶׂה** see § 97; the text has the ordinary impf. qal of **עַמּוֹת**, viz. **יִעְשֶׂה**, which must be taken in a jussive sense, *may Jehovah show you mercy* (lit. accomplish mercy with you); the margin substitutes the proper jussive form **עַמּוֹת** § 253 d. **פְּאַשְׁר** § 274. 2 pl. m. perf. qal **עַמּוֹת** § 253 b; for masc. see § 276 b, and cf. ptep. qal **מִתְהִימָּה** *the dead ones.* **עַמְּדֵי** *with me*, a strengthened form of **עַמְּדֵי**, cf. ver. 11.

9. § 244 e impf. in jussive sense. **מִצְאֵנֶם**, imperat., defectively written for § 252 b. *Jehovah give to you that ye may find*, for imperat. see § 228, Obs. 1 and § 283. **בֵּית** accus. of place, § 291 b, *at the house of.* **וְתַשְּׁק** 3 s. f. impf. qal **בְּשַׁק** *with* **לִ** *to kiss.* **וְתִשְׁאֵנָה** impf. qal **בְּכָה**.

וְתִבְכֵּנָה: 10. וַתֹּאמֶר נָעָמִי שָׁבְנָה בְּנָתִי לִפְהָה תַּלְכֵנָה עַמִּי הַעֲדָה
לִי בְּנִים בְּמַעַי וְהִי לִכְסָם לְאָנָשִׁים: 12. שָׁבְנָה בְּנָתִי
לְכֹן כִּי זָקַנְתִּי מִתְהִוָּת לְאִישׁ כִּי אָמָרְתִּי וְשָׁלֵי תְּקֹהָ גַּם
הִיִּתִי הַלִּילָה לְאִישׁ וְגַם יָלַדְתִּי בְּנִים: 13. הַלְּהֵנוּ
תְּשַׁבְּרָנָה עַד אֲשֶׁר יָגַדְלוּ הַלְּהֵנוּ תְּעַגְּנָה לְבָלְתִּי הַיּוֹת
לְאִישׁ אֶל בְּנָתִי כִּי־מְרַלֵּי מְאֵל מְלָט כִּי־צָאתָה בְּרִי־ידִ
יְהֹוָה: 14. וְתִשְׁנַה קָוְלָן וְתִבְכֵנָה עוֹד וְתִשְׁקַע עַרְפָּה
לְחִמּוֹתָה וְרוֹת הַבְּקָה־בָּהּ: 15. וַתֹּאמֶר הָגָה שָׁבָה

חִסְרָא', ver. 14.

10. § 176. *nay but* (RV.), or perhaps = Gk. ὅτι in quoted speech, and not to be translated. § 182. § 249 c. נָשׁוֹג from עַם. לְעַמְקָה.

11. § 162 my daughters. cf. ver. 8. הַעֲדָה is it yet to me sons? for ה see pp. 142, 143. (strengthening methegh with shewa) from pl. of מִעַם (not used). § 254 that they may be, see § 298. § 162 for husbands.

12. § 254 for full form see ver. 8. § 221 d. ii. נָקַנְתִּי for comparative see § 173; for implicit daghesh in ה see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. כִּי א' for I said, a vivid way of expressing *for if I should say*; so the following pfs. § 254.

13. is it for this? fem. suff. for neut., Lat. haec, Gk. ταῦτα, cf. § 276 b. יָגַדְלוּ 2 pl. f. impf. piel. שָׁבֵר until, p. 144. pause form of יָגַדְלִי (impf. A.). שָׁנַן (for שָׁנָנָה) 2 pl. f. impf. niph. of שָׁנָן (only found here) ye will shut yourselves up. § 254. הַיּוֹת p. 142. 5. הַיּוֹת 254. § 254, with verb understood. מִכְסָם either comparative, § 173, it is far more bitter for me than for you (RV. marg.), or from you = because of you, it grieveth me much for your sakes (A.V.)

14. חִסְרָא' § 252 c, 3 pl. f. impf. qal = נָקַנְתָּה (see note; Aleph is wanting). חִמּוֹת from חִמּם father in law); for pointing of ל see § 65 c, for meaning ver. 9. הַבְּקָה־בָּהּ cleaved unto her, for daghesh see § 37 (3).

15. שָׁבָה from see § 249 e. יָגַמְפָקָה thy sister in law, probably from

יְבָמַתֶּךָ אֶל־עַמָּה וְאֶל־אֱלֹהִיתָ שְׁזִבֵּי אֲחָרִי יְבָמַתֶּךָ :
 16. וַתֹּאמֶר רֹות אֶל־תְּפָגַע־בָּי לְעוֹזֶךָ לְשִׁיבָּם אַחֲרִיךָ
 כִּי אֶל־אָשָׁר תָּלַי אֶלָּךְ וּבְאָשָׁר תָּלַיְנִי אֶלְيָנִי עַמְּךָ עַמְּךָ
 וְאֱלֹהִיךָ אֱלֹהִי : 17. בְּאָשָׁר תָּמֹותָ אָמוֹת וְשָׁם אַקְבָּר
 פֶּה יַעֲשֶׂה יְהוָה לִי וְכֹה יַסְיֹף כִּי הַמְּוֹתָה יַפְרִיד בֵּינוּ
 וּבֵינוֹ : 18. וַתִּתְرַא כִּי־מִתְאָמַצָּת הָיָה לְלַכְתָּ אֶתְהָ
 וְתַחַל לְדַבֵּר אֲלֵיכָה : 19. וַתָּלַכְנַה שְׁתֵי הָם עַד־בָּוֹאָנָה
 בֵּית לְחֵם וַיְהִי כְּבָאָנָה בֵּית לְחֵם וְתַהַם כָּל־הָעִיר
 עַלְיָהָן וַתֹּאמֶר נָעָמִי : 20. וַתֹּאמֶר אֲלֵיכָה

יְגַטָּה (segħ.). here probably in pl. sense, *gods*. שׁוֹבֵן 2 s. f. imperat.
 qal p. 143.

16. אֶל with impf. p. 141. 17. § 233, note 4. בַּי to leave thee (fem.), § 233, note 4; from after thee (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל־אָ "whither". 3 s. f. impf. qal see לְוֹן and cf. § 250. Note the terse, vivid, *thy people my people, and thy God my God*.

17. יַסְיֹף 3 s. m. impf. hiph. add (with defective cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. to do, לְעֹשֹׂת), i. e. *and do more also*; note full form of impfs. in jussive sense (a frequent formula of oath). בֵּין § 153, note 2. מִנְחָת כִּי for. 2 s. f. impf. qal § 240. 1 d. repeated, with suff. § 182.

18. § 253 d. 3, and she saw that she was hardening herself to go with her. מִתְהַלֵּךְ inf. const. qal from § 247. 1 b. 1; for prefix לְ see ver. 1. אֶקְבָּל 3 s. f. impf. qal § 240. 1 d. inf. piel. אֶלְיָחָד § 182.

19. שְׁתֵי הָם they two, for masc. suff. see ver. 8. בָּוֹאָנָה inf. const. qal with 3 pl. f. suff. (for more usual נָ) until their coming, i. e. until they came; so כִּבְנָה § 240. 2, 249 b; for const. of נָ see ver. 1. כָּל־ see all and §§ 69, 48. 3. עַלְיָהָן § 182 about them (lit. upon, cf. Gk. ἐπί). 3 pl. f. impf. qal and they (i. e. the women of the city) said. הַ interrog. p. 143; is this No'omi?

אל-תְּקַרְאָנָה לֵי נָעָמִי קְרָאָן לֵי מְרָא קִידְהַמֶּר שְׁבֵי לֵי
מְאָד : 21. אֲנִי מְלָאָה הַלְכָתִי וְרִיקָם הַשִּׁיבָנִי יְהוָה
לְפָה תְּקַרְאָנָה לֵי נָעָמִי יְהוָה עֲנָה בֵּי רְשֵׁבֵי הַרְעָלִי :
22. וְתַשְּׁבֵ נָעָמִי וְרוֹת הַמּוֹאֲבִיה בְּלִתְהָ עַמָּה הַשְּׁבָה
מְשִׁרֵי מוֹאָב וְהַפְּה בָּאוּ בֵּית לְחָם בְּתִחְלָתִ קָצֵיר שֻׁעָרִים :

CHAPTER II.

1. וְלֹנְעָמֵי מִידָע לְאִישָה אִיש גָבָור חַיל מִמְשִׁפְחָת
אַלְיָמְלָך וְשָׁמָר בְּעֵז : 2. וְתֹאמֶר רֹות הַמּוֹאֲבִיה אֶל-

ii. 1. מַודָע קָרִי "בָמָקוֹם ה" א ver. 20.

20. p. 141. אל call (with following dat. לֵי) 2 pl. f. impf. qal. לֵי
dagheš § 37. 3. i. e. my delight. 2 קְרָאָנָה for קְרָאָן 2 pl. f. imperat.
qal, cf. ver. 9. מְרָא fem. of bitter, an unusual and apparently late
form for בְּרָה, which the *qəri* prefers; the foot-note is "א בְּמִקְומֵה ה" aleph
in place of he. 3 s. pf. hiph. §§ 245 b, 242, with dat. *hath*
made it bitter for me. Almighty, a Divine name, almost peculiar to
the Pentateuch and the Book of Job.

21. מְלָאָה fem. full (adjectives in emphatic positions before the
verbs). מְלָאָה pf. hiph. with 1 pers. s. suff. §§ 249 c, 231, 233,
hath brought me back. בְּעֵז p. 142. נ for וְיְהוָה § 99, note 3. הַבָּע
3 s. pf. hiph. בְּעֵז, cf. ver. 20.

22. וְתַשְּׁבֵ pf., see ver. 15; הַשְּׁבָה is here a rel.
pron., who returned (more naturally expressed by הַשְּׁבָה ptc., p. 75, but
the accent is against this). וְהַפְּה for fem. comp. ver. 8. תִּחְלָה beginning,
root חַלֵי—in the beginning of the harvest of barley.

CHAPTER II.

1. מִידָע see § 97; the *qəri* is const. of מְזֻעָה one known, the genitive relation
being doubly expressed by the const. and the following ל, cf. § 273; the
kethibh is pual ptc. of יָדָע one known, an acquaintance, kinsman; And
to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth.
וְשָׁמָר and his name, § 258. 2 b.

גַּעֲמִי אֶלְכָה-נָא הַשְׁדָה וְאֶלְקָטָה בְּשָׂבֵלִים אַחֲר אָשָׁר
אִמְצָא-הָן בְּעִינֵי וְתֹאמֶר לְה לְכִי בְּתִי : 3 וְתַלְךָ
וְתַבּוֹא וְתַלְקַט בְּשָׁדָה אַחֲרֵי הַקּוֹצְרִים וַיַּקְרֵר מִקְרָה חַלְקַת
הַשְׁדָה לְבָעוֹ אָשָׁר מִפְשְׁפַחַת אֶלְיָמָלֶךָ : 4 וְהַנְּהָ-בָעוֹ
בְּאָמֵבֵית לְחַם וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עַמְּכֶם וַיֹּאמֶר
לְךָ יְבָרֵךְ יְהוָה : 5 וַיֹּאמֶר בְּעַז לְנַעֲרֹת הַנְּצָב עַל-
הַקּוֹצְרִים לְמַי הַפְּעָרָה הַזֹּאת : 6 וַיַּעֲנֵן הַפְּעָרָה הַנְּצָב
עַל-הַקּוֹצְרִים וַיֹּאמֶר נִעְרָה מוֹאָבִיהָ הִיא הַשְׁבָה עַמְּדָה
גַּעֲמִי מִשְׁדֵּן מוֹאָב : 7 וַיֹּאמֶר אֶלְקָטָה-נָא וְאַסְפֵּתִי
בְּעִמְרִים אַחֲרֵי הַקּוֹצְרִים וְתַבּוֹא וְתַעֲמֹד מִזְוֵּד הַבְּקָר

2. **אֶלְכָה-נָא** s. impf. qal viz. **אֶלְקָטָה** with cohortative and strengthening, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. **וְאֶלְקָטָה** s. impf. piel cohort. with **וְ** conjunctive; *and let me glean* § 122 pl. of **שְׁבָלוֹת** (see Judges xii. 6) *among the ears of corn*. 4. **אֶלְקָטָה-נָא** s. impf. apoc. qal **וְאַסְפֵּתִי** dual of 3 s. suff. § 153, with 3 s. suff. **לְכִי** f. imperat. qal § 247. 1 b. i. § 162.

3. **קָרְבָּה** pl. ptc. qal **קָצְרִים** s. impf. apoc. qal **קָצְרִים** the reapers. § 253 d. 2. **מִקְרָה** lot, with 3 s. f. suff. *and her lot chanced (to be in) the portion of the field (which belonged) to Boaz*.

4. **יְבָרֵךְ** s. impf. piel qal **בָּא** § 181. **לֹז** § 176. **הִגָּה** § 275. 3 s. impf. piel § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. **נִעְרָה** ptc. niph. §§ 244 a, 193, who was set over the reapers. § 186. **נַעֲרָה** s. impf. qal **הַנְּצָב** see i. 22.

6. **וְאַסְפֵּתִי** 3 s. impf. qal pause form. **גַּעֲמִי** a Moabitish maiden she (is). **הַשְׁבָה** see i. 22. 7. **אֶלְקָטָה-נָא** s. pf. qal with **וְ** consec. §§ 228, 298; *that I may gather*. § 153, with **בְּ** and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. **בָּא** 3 s. f. impf. qal **וְהַבּוֹא** and she came. § 240. 1 b (with fully written *cholem*) **וְתַעֲמֹד** 3 s. f. impf. qal **מִזְוֵּד** since (lit. from then). **אוֹ** prep. p. 144.

וְעַד־עַתָּה זוֹה שְׁבַתָּה הַבִּתְמָעֵת : 8. וַיֹּאמֶר בַּעֲזֹ אֶל־
רוֹת הַלֹּא שְׁמֻעָת בְּתִי אֶל־תָּלְכִי לְלִקְטָה בְּשָׂדָה אַחֲרֵי
וְגַם לְאֶתְעָבָרְיוּ מִזָּה וְלֹה תְּרַכְּקִין עַם־נְעוּרָתִי : 9. עִינֵּךְ
בְּשָׂדָה אַשְׁר־יַקְצְּרִין וְהַלְכָת אַחֲרֵיכֶן הַלֹּא צְנִיתִי אֶת־
הַגְּעָרִים לְבָלְתִי נְגַעַךְ וְצִמְתִּי וְהַלְכָת אֶל־הַגְּלִילִים וְשִׁתְתִּית
מִאֲשֶׁר יַשְׁאֲקִין הַגְּעָרִים : 10. וַתַּפְלֵל עַל־פְּנֵיה וְתַשְׁתַּחוּ
אֶרְצָה וַתֹּאמֶר אֶלְיוֹ מִדְיוּן מִצְאָתִי חַן בְּעִינֵךְ לְהַכִּירִנִי

I § 140 even until now. שְׁבַתָּה i.e. inf. const. qal with 3 s. f. suff. her sitting. הַבִּתְמָעֵת accus. of place, *in the house* (i.e. the hut where the reapers rested). Boaz probably found her resting; lit. *this (is) her sitting in the house (is) a little.*

8. p. 141. § 162 *hearest thou not my daughter?* 2 s. f. pf. qal § 242 c. הַלֹּא שְׁמֻעָת 2 s. f. impf. qal § 247. 1 b. תָּלְקִט inf. const. qal with prefix לְ pp. 51, 143. אַחֲר another. 2 s. f. impf. qal (for § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before — and י, and lightened into *shureq*; cf. Ex. xviii. 26 יְשִׁפטו they will judge, for מִנָּה from here, hence. פָּה here, p. 139. 2 s. f. impf. qal קָבֵק impf. A; forms in — and sometimes append a נ (nun paragogic) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh'va* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נְעָרָה pl. with 1 pl. suff.

9. קְצְרִין dual 2, with 2 s. f. (let) thine eyes (be). § 153, note 2, (fem. suff.), for קְצָרָה (masc.), cf. ver. 8. וְהַלֵּךְ 2 s. f. pf. and go, § 228, Obs. 1. § 182. לְגַלְתִּי 1 s. pf. piel. p. 142. § 251, 253. אַחֲרֵי 2 s. f. pf. קְצָמָה as if from § 252 c, and with imperfect chireq, and (when) thou art thirsty. וְהַיְלֵם pl. segh. § 258. 1. 2 s. f. pf. qal נְגַעַע inf. const. qal with 2 s. f. suff. §§ 233, 242 a. צִמְתִּי 2 s. f. pf. as if from נְגַעַע i.e. with 2 s. f. suff. § 244 a. שְׁאָבִון 3 pl. impf. qal cf. ver. 8; and thou shalt drink of that which the young men draw.

10. וְתַשְׁ". קְנוּם see פְּנִים. נְפַל 3 s. f. impf. qal § 244 a. see p. 126 note. אַרְצָה to the earth, with ה local, see p. 79, note 6. inf. const. hiph. נְכַרְתִּי p. 142. § 182. מִדְיוּן 3 pl. impf. qal to regard me, i.e. that thou regardest me. נְכַרְתָּה fem. נְכַרְתִּי (nōk) stranger.

וְאַנְכִי נָכְרִיה֙: 11. וַיַּעֲזֹן בְּעֵזׂוֹ וַיֹּאמֶר לְהָנֶגֶד הַגָּדֶל לְיַדְךָ אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתֶךָ אַחֲרֵי מוֹת אִישָׁךְ וְתַעֲזֹבְךָ אֶבְיךָ וְאֶפְיךָ וְאֶרְץ מֹלְדַתְךָ וְתַלְכֵד אֶל-עַם אֲשֶׁר לֹא-יָדַעַת תִּמְעוֹל שְׁלָשָׁם: 12. יִשְׁלַּם יְהוָה פָּעָלֶךָ וַתָּהַיָּה מִשְׁפְּרֹתֶךָ שְׁלִמָּה מִצְםָעָה יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר-בָּאת לְחִסּוֹת תְּחִתְ-כְּנֶפיּוּ: 13. וַתֹּאמֶר אֶמְצָא-תָּן בְּעִינֵיךְ אַדְנֵי כִּי נִחְמַטְנִי וְכִי דָבְרָת עַל-לִבְךָ שְׁפָחָתֶךָ וְאַנְכִי לֹא אֲהֵה כְּאַחַת שְׁפָחָתֶךָ: 14. וַיֹּאמֶר לְהָנֶגֶד בְּעֵזׂוֹ לְעַת הָאָכֵל גָּשֵׁי הַלְּטָם וְאֶכְלָתָם מִן-הַלְּחֶם וְשְׁבָלָתָם פְּתַח בְּחִמְצָעָה.

כ"א לה, ver. 14.

11. ver. 6. גַּנְגֵד inf. abs. hoph. § 210, 244. גַּנְגֵד 3 s. pf. hoph. of the same: for construction, see § 284 a; it has been fully told. עַשְׂיָה 2 s. f. pf. qal עַשְׂה, with צְמַד (i. 8, ii. 19) or אֶת (with) to do unto. מוֹת const. 2 s. f. impf. qal § 240. i. c. § 162. אֶפְיךָ § 155. בְּעֵזׂוֹ "the day before yesterday, i. e. before."

12. וְתַחְיֵי 3 s. f. jussive impf. piel יִשְׁלַּם may (Jehovah) requite. פְּעַל work § 153. פְּעַל 2 s. m. pf. piel complete, full. בְּזָה 2 s. f. pf. qal from (lit. pf. from with). בְּזָה inf. const. qal § 253 a, 65 c. בְּקֻחָתָךְ dual with 3 pl. suff. בְּקֻחָתָךְ; for const., see § 187. i, and cf. i. 7; which thou camest to take refuge under His wings, i. e. under whose wings, etc., § 297 a.

13. אֶמְצָא § 252 a, impf. in cohortative sense, let me find. אָדוֹן lord. בְּנַחֲמַת 2 s. m. pf. piel thou hast comforted me. עַל-לִבְךָ to the heart of, cf. Is. xl. 2. שְׁפָחָת seghol for sh'eva in pause, § 88. though I, § 298. אֲהֵה § 254. § 266 כָּא" (even) as one of thy handmaidens.

14. לְהָנֶגֶד to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לְהָנֶגֶד' i. e. with *raphē*, §§ 61, 96. 2. בְּשָׁבֵד for ordinary בְּשָׁבֵד 2 s. f. imperat. qal בְּגַעַשׂ § 244 b. for const. see §§ 228, Obs. i, 283. בְּפַתַּח i. e. morsel, § 258. 2 with 2 s. f. suff. בְּמַצֵּד 3 s. f. impf. apoc. § 247. i b (i) and she sat. בְּמַצֵּד at the side.

וַתִּשְׁבֶּן מִצְרָיִם וַיַּצְبֵּט־לָהּ קָלִי וַתִּאֱכֵל וַתִּשְׁבֹּע
וַתֵּתֶר : 15. וַתָּקֶם לְלַקְטָת וַיֵּצֵאוּ אֶת־נָעָרָיו לְאָמֶר גַּם בֵּין
הַעֲמָדִים תַּלְקַט וְלֹא תִּכְלִימָה : 16. וְגַם שֶׁל־תַּשְׁלִוּ לָהּ
מִן־הַצְּבָתִים רַעֲזָתֶם וַלְקָטָה וְלֹא תִּגְעַרְבָּהּ : 17. וַתַּלְקַט
בְּשָׂרָה עַד־הָעָרָב וַתִּחְבַּט אֶת אַשְׁר־לְקָטָה וַיְהִי פְּאֵiphָ
שְׁעָרִים : 18. וַתִּשְׁאַל וַתָּבֹא הָעָר וַתִּרְאֵה חַמּוֹתָה אֶת
אַשְׁר־לְקָטָה וַתֹּצֵא וַתִּתְּנַלֵּה אֶת אַשְׁר־הַותְּרָה מִשְׁבֻּעָה :
19. וַתֹּאמֶר לָהּ חַמּוֹתָה אַיִלָּה לְקָטָת הַיּוֹם וְאַנְהָה עֲשִׂית

פְּהָח נֶס"פ, ver. 14.

of, for cf. p. 140, note 4. פָּנִים cf. i. e. יָצַבְתִּי וַיַּצְבַּט with ְo shortened to ְe before *maqqeph*, §§ 69, 48. 3 and *he reached*. § 246 a. וַתֵּתֶר § 3 s. f. impf. apoc. hiph. § 247. 1 a, and *she left (thereof)*; full form *tzohir*, apoc. *tzohar*, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. § 249 g. וַיֵּצֵא § 3 s. m. inf. const. piel לְקַט cf. ii. 8. 3 s. m. impf. piel § 251, 253 d. 4. § 246 c. "ver. 7. תַּלְקַט 3 s. f. impf. piel in a jussive sense which the following verbs maintain, *let her glean*. 2 pl. m. impf. hiph. בְּלָם with 3 s. f. suff. *reproach her not*.

16. شֶׁל־תָּ "inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שֶׁלְל § 245; for const. see ver. 11. אָבָת segh. *bundle*. וְעַ pf. qal with ו consec. § 228, *Obs.* 1 (hereafter a virtual imperat., see ver. 15). וְלַקְתָּ pf. piel with ו consec. *that she may glean*, §§ 280, 298. בְּעַר תָּ "impf. qal בְּעַר *rebuke*, followed by ב of person.

17. חַגְבָּת § 88. וְעַרְבָּב § 240. 1 d. אָתָה § 126. לְקָט 3 s. pf. piel, note retained *tsere* with *zaqeph-qaton*, §§ 85, 88, 205. וְיִהִי § 254. בְּ about; note apposition § 286; *an ephah, barley*.

18. וַתִּשְׁאַל 3 s. f. impf. נָשָׁא §§ 244, 252, and *she took (it) up*. הָעָר accus. of place, *to the city*, cf. i. 2. וְהַצֵּא 3 s. f. impf. apoc. hiph. אָצַב; full form §§ 247. 1 a, 227, and *she brought out*. § 244 e; *tsere* shortened to *seghol* before *maqqeph*, cf. ver. 14. הַוְתְּרָה (defective *chireq*) perf. hiph., cf. ver. 14. שָׁבַע inf. const. qal i. e. after, פָּנִים after her being satisfied, cf. ver. 14. שָׁבַע with 3 s. f. suff. § 233, lit. *after her being satisfied*, cf. ver. 14.

19. p. 140. prob. hast thou worked, cf. ver. 11. וְיִהִי § 254.

יְהוָה מִפְרַק בָּרוּךְ וַתַּגֵּד לְחַמּוֹתָה אֲתָּא שָׁר-עַשְׂתָּה עַמּוֹ
וְתַאֲמֵר שֶׁם הָאִישׁ אֲשֶׁר עַשְׂתִּי עַמּוֹ הַיּוֹם בָּעוֹ:
20. וְתַאֲמֵר נָעָמִי לְכָלְתָה בָּרוּךְ הוּא לִיהְוָה אֲשֶׁר לְאָזְבָּן חַסְדָּו אֶת-הַחַיִים וְאֶת-הַמַּתִּים וְתַאֲמֵר לְהָנָעָמִי
קָרוּב לְנָגָד הָאִישׁ מִגְּאַלְנוּ הוּא: *21. וְתַאֲמֵר רֻוּת
הַמּוֹאָבִיהָ גַּם | כִּירָאָמֵר אֵלֵי עַם-הַנְּעָרִים אֲשֶׁר-לִי
תִּרְבְּלִין עַד אַס-כְּלֹוי אֶת כָּל-הַקָּצֵיר אֲשֶׁר-לִי: 22. וְתַאֲמֵר
נָעָמִי אֶל-רֻוּת כָּלְתָה טֹוב בְּתִי כִּי תַּצְאֵל עַם-נְעָרוֹתיו
וְלֹא יַעֲגֹעַ בָּהּ בְּשָׁרָה אַחֲרָה: 23. וְתַדְבֵּק בְּנָעָרֹות בָּעוֹ
לְלִקְטָת עַד-כְּלוֹת קָצֵיר-הַשּׁוּרִים וּקָצֵיר הַחַטִּים וְתַשְׁבַּ
אֶת-חַמּוֹתָה:

ח' ח' ה' נפסוקים ver. 21.

בָּרוּךְ ptc. hiph. cf. ver. 10, with 2 s. f. suff. pass. qal פְּרִיךְ
blessed be he-who-regarded-thee. אֲחָד. בָּנוּד 3 s. f. impf. apoc. hiph.
§ 126, with whom she (had) worked, for const. see §§ 187. 1, 297 a.

20. of *Jehovah*, §§ 273. 2. חַסְדָּר segh. § 153. with living. מִתְּחַדֵּד qal
ptc. qal 289 c; who hath not left off his kindness with the
living and with the dead. מִתְּחַדֵּד i.e. § 176. § לְנוּן קָרוּב near, related to.
מִן and pl. with 1 pl. suff., defective *tsere* (properly of our
near-kinsmen (lit. redeemers) he (is). בָּנָאָל ptc. qal cf. Lev. xxv. 25,
Deut. xxv. 5-10.

21. even so, for. גַּעַר pl. גַּעֲרִים com. gend. young
man or maiden, here prob. fem. = גַּעֲרוֹת which (are)
to me, which I have, my. ver. 8. עַד אַס-כְּלֹוי 3 pl. pf. piel
they have ended. The marginal note fixes this verse as 'the middle of the
book in verses'; see note at end.

22. ver. 2. 2 s. f. impf. qal יִצְאֵי § 247. 1 b (1). 3 pl.
impf. qal cf. קָנַע i. 16, and that they fall not upon thee in another field.

23. among the maidens of. בָּלוֹח inf. const. qal 253 a.
pl. חַטָּה § 247, and she dwelt.

CHAPTER III.

1. וַתֹּאמֶר לָהּ נָעֲמִי חֲמוֹתָה בְּתֵי הָלָא אַבְקַשׁ־לְךָ
מִנּוֹתָה אֲשֶׁר יִטְבֶּלֶךָ : 2. וְעַתָּה הָלָא בַּעַזְמָדְעָתָנוּ
אֲשֶׁר הָיָת אֶת־גָּעֻרוֹתָיו הַנְּהָה־הָוֹא זָרָה אֶת־גָּרֹן
הַשְׁעָרִים הַלִּילָה : 3. וַרְחַצְתָּ וְסַכְתָּ וְשִׁמְתָּ שְׁמַלְתִּיךְ
עַלְיךָ וַיַּרְדַּתִּי הָגָרָן אֶל־תְּדוּעִי לְאַיִשׁ עַד בְּלֹתוֹ לְאַכְלָל
וְלִשְׁתּוֹתָה : 4. וַיְהִי בַּשְׁכָבָיו וַיָּלֹעַת אֶת־הַפְּקָדָם אֲשֶׁר
יָשַׁבְ-שָׁם וַיָּבֹא תְּגִלָּתָיו וַיָּכְבַּתִּי וְהָוֹא יָגִיד

וְשִׁנְבַּת קְרִי ver. 4. וְיִרְהָה קְרִי ver. 3.

CHAPTER III.

1. p. 142. § 252. **הָלָא** i s. impf. piel **בְּקַשׁ** with *seghol* before *maqqeph*, cf. ii. 18; *shall I not seek*. **מִנּוֹתָה** rest or a resting-place, cf. i. 9. **אֲשֶׁר** probably *in order that* (*it may be well for thee*), p. 144, § 297 b, or *which shall be well for thee*. § 247. 2. § 176.

2. our kinsman, cf. ii. 1. § 254, for const. cf. ii. 2 with *whose maidens thou wast*. **זָרָה** ptc. *qal* **זָרָה** winnow; for const. § 275. 2. accus. of place, *at the threshing floor*, cf. ii. 18. "to-night", cf. p. 140.

3. 2 s. f. pf. *qal* **וַרְחַצְתָּ** with 1 consec. § 228 *therefore wash thyself*. 2 s. f. pf. *qal* with 1 consec. (qamets before tone-syllable, p. 46 note). **וְסַכְתָּ** same from *put on*. **וְשִׁמְתָּ** pl. **שְׁמַלְתִּיךָ** with 2 s. fem. suff. *thy raiment*. § 182. **שְׁלִיקָה** same form as foregoing, from **יְשִׁלַּח**. The *kethibh* is the original form; cf. § 232 c. There is no need for the Massoretic correction. **תְּגִלָּתָיו** 2 s. f. impf. niph. § 247. 1 a; for const. cf. p. 141, note 2, *do not make thyself known*. **לְאַכְלָל** inf. const. piel with 3 s. suff. lit. *until his finishing*. inf. const. cf. p. 51, note 1 b. **וְלַ** same from **שְׁקָה**.

4. § 254 *and it shall be*. **בְּשַׁבְבָּ** inf. const. for **בְּשַׁ** see p. 143, note 2. **גְּלִיחָה**. **בְּזֹא** 2 s. f. pf. *qal* **בְּאַח** "that thou shalt know", § 294. **בְּגַל** 2 s. f. pf. piel *uncover*. **בְּלָה** a pl. denominative noun from **פָּרָ** "foot", with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. **שְׁקָבָתָה** (qamets for *pathach* in pause), **kethibh**, cf. ver. 3. **גִּיד** 3 s. m. impf. hiph. **נְגַד** *he will tell*. **אֲשֶׁר** *אֵחֶת* *that which*. cf. ii. 8.

לְךָ אַתָּ אֲשֶׁר תַּעֲשֵׂין : 5. וַתֹּאמֶר אֲלֵיכָה כָּל אֲשֶׁר-
תִּأְמְרִי * אָعֲשָׂה : 6. וַתִּתְּרֹד הַגָּדוֹן וַתַּעֲשֵׂה בְּכָל אֲשֶׁר-צִוָּתָה
חַמּוֹתָה : 7. וַיַּאֲכַל בְּיַזְעֵן וַיַּשְׁתַּבְעֵב לְבָז וַיָּבֹא לַשְּׁכָב
בְּקָצֶה הַעֲרָמָה וַתָּבֹא בְּלָט וַתִּגְלַּל מִרְגָּלָתָיו וַתִּשְׁכַּב :
8. וַיָּהִי בְּחֵצי הַלִּילָה וַיִּחַרְדֵּה הָאִישׁ וַיַּלְּפַת וַיָּגַן אֲשֶׁר
שָׁכַבְתָּ מִרְגָּלָתָיו : 9. וַיֹּאמֶר מִידָּאת וַתֹּאמֶר אַנְכִּי רֹות
אַמְתָּה וַיַּרְשַׁת כְּנַפְךָ עַל-אַמְתָּה כִּי גָּאֵל אַתָּה :
10. וַיֹּאמֶר בְּרוּכָה אַתָּ לְיהוָה בְּתֵי הַיְטָבָת חַסְדְּךָ
הַאַחֲרֹן מִן-הָרָאשָׁון לְבִלְתִּי-לְכָת אַחֲרֵי הַבְּחוּלִים אָס-

אי קרי ולא נקבע ver. 5.

5. § 182. For — — see § 98. עַשְׂתָּה § 1 אֲלֵיכָה. For s. impf. qal see §§ 240, 253.

6. 3 s. f. impf. qal § 247. 1 b (1). יָבַד § 247. 3 s. f. impf. qal וַתִּתְּרֹד with 1 consec., cf. § 253 d. and she did. according to all. אַמְתָּה 3 s. f. pf. piel with 3 s. f. suff. bade her.

7. § 246. נִיְשָׁת p. 126, Ex. 1. § 247. 2. i.e. heart, with suff. and his heart was merry. לַשְּׁכָב inf. const. qal שְׁכָבְבָנָה, note impf. A. קָצָה end, § 157. 1. בְּלָט lit. in the secrecy; quietly. p. 126, Ex. 4, cf. ver. 4.

8. 3 s. m. impf. qal וַיִּחַרְדֵּה (see marg. note, ii. 21). and it came to pass that the man was startled. 3 s. m. impf. niph. לִפְתַּח and he turned himself. שָׁכַבְתָּ fem. ptc. qal שְׁכָבְנָה for const. p. 145, note 2.

9. § 186, 176, 88. אַמְתָּה i.e. handmaid, with 2 s. m. suff. (seghol for sh'eva with accent § 88). מִידָּאת spread therefore, cf. ver. 3. קָנְפָךְ probably defectively written for בְּקָנְפִיךְ dual of בְּקָנְפָךְ with suff. thy wings, i.e. thy protection (not the sing. for בְּקָנְפָךְ thy skirt, the sh'eva changing to seghol only in pause).

10. 2 s. f. pf. hiph. בָּרוּכָה fem. ptc. pass. qal בָּרוּךְ cf. ii. 20. מִן-בָּטוּב § 247. 2 thou hast made good; followed by מִן comparative, §§ 173, 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי-לְכָת p. 142, note 5. § 247. 1 b (1). אָס... וְאָס... whether ... or.

בָּל וְאֶם-עַשֵּׂיר : 11. וְעַתָּה בְּתַי אֶל-תִּרְאֵי בְּל אֲשֶׁר-
תָּאמְרִי אָעַשָּׂה-לְךָ כִּי יוֹרֵעַ כָּל-שַׁעַר עַפְיִי כִּי אֲשֶׁת חַיל
אַתָּה : 12. וְעַתָּה כִּי אָמַנָּם כִּי אָמַן גָּאֵל אֱנֹכִי וְגַם
יֵשׁ גָּאֵל קָרוֹב מִפְנֵי : 13. לִי גַּי הַלִּילָה וְהַיּוֹם בְּלֶכֶר
אֶסְ-יָגָאֵל טֻוב יָגָאֵל וְאֶסְ-לָא יְחַפֵּץ לְגָאֵל וְגָאֵל תִּידְקֹדֶשׁ
אֱנֹכִי חַיְ-יוֹהָה שְׁכַנֵּי עַד-הַבָּקֶר : 14. וְתַשְׁבַּב מַרְגָּלוֹתָו
עַד-הַבָּקֶר וְתַקְסֵם בְּטַרְוּם יְכִיר אָישׁ אֶת-רְעוֹתָו וַיֹּאמֶר
אֶל-יְוָדָע כִּי-בָאָה הָאֲשָׁה הַגָּרָן : 15. וַיֹּאמֶר הָבִי
הַמְּטַפְּחָת אֲשֶׁר-עָלֶיךָ וְאַחֲזִירָה וְתַאֲחֹז בָּהּ וַיִּמְדַּשֵּׁשׁ

ver. 12. כתיב ולא קרי, נ' רבתי נג"א ל' רבתי

13. ibid. ver. 14. מרגולותיו קרי קמץ נו"ק ibid.

11. 2 s. f. impf. qal § 247. 1 b (2) *fear not.* ptc. qal § 247. 2 s. f. impf. qal (תִּרְאֵי) or (q^erī) or (k^ethibh) means *truly*; it need not be translated; for the marg. note see § 98. 162. § 155. § 155. § 162. אֲשֶׁת חַיל here *virtue*: for all the gate (i. e. city) of my people knows that thou art a virtuous woman.

12. 2 s. f. p. 141, strengthened by כִּי (q^erī) or (k^ethibh) means *truly*; it need not be translated; for the marg. note see § 98. 162. § 155. § 155. § 162. אֲשֶׁת חַיל here *virtue*: for all the gate (i. e. city) of my people knows that thou art a virtuous woman.

13. 2 s. f. imperat. § 250 (b) and *Obs.*; for some unknown reason, as the margin notes, the נ (in other copies the נ) is a large letter, cf. § 100. 228. 3 s. m. impf. qal בְּגָאֵל כִּי if he-will-act-the-kinsman's-part-to-thee, well; let him, etc. חַפֵּץ to be disposed. " inf. const. qal בְּגָאֵל with 2 s. f. suff. " וְגַם then I will act the kinsman's part. אֲנֹכִי emphatic, § 276 c. יהוָה lit. Jehovah, a living one, i. e. as the Lord liveth. שְׁכַנֵּי 2 s. f. imperat. qal.

14. see i. 6. בְּטַרְוּם (q^erī, note 'vav redundant') before, § 274; the k^ethibh is the unusual form. בְּטַרְוּם 3 s. m. impf. hiph. בְּכָר fellow, with full form of 3 s. suff. before one could recognise another. גַּע cf. ver. 3. בְּזָא בְּאָה from see § 249 e.

15. 2 s. f. imperat. qal יְהַב (give, § 247. 1 b (1)). R. V. mantle. 182. 2 s. f. imperat. qal אָחֹז with following בְּ to hold (for אָחָז § 247).

שְׁעָרִים וַיֵּשֶׁת עַלְיָה וַיָּבֹא הָעִיר : 16. וַתִּבְואֲלֵךְ
 חַמּוֹתָה וַתֹּאמֶר מַיִ-אַתְ בְּתִי וַתִּפְגַּד-לָה אֶת כָּל-אָשָׁר
 עָשָׂה-לָה הָאִישׁ : 17. וַתֹּאמֶר שְׁשִׁיחַשְׁעָרִים הָאֱלֹהָה נָתַן
 לְךָ כִּי אָמַר ... אַל-תִּבְזֹא רַקְם אַל-חַמּוֹתָךְ : 18. וַתֹּאמֶר
 שְׁבֵי בְּתִי עַד אָשָׁר תִּדְעַזְן אֵיךְ יַפְלֵל הַבָּר כִּי לֹא יַשְׁקַט
 הָאִישׁ כִּי אַב-כָּלָה הַבָּר הַיּוֹם :

CHAPTER IV.

1. וַיָּעֹז עַלְהָה הַשְׁעָרָה וַיֵּשֶׁב שָׁם וַיָּהִי הַגּוֹיָל עַבְרָ
 אָשָׁר הַבָּר-בָּעֵז וַיָּאֹכֵר סֻוּרָה שְׁבָה-פָּה פָּלָנִי אַל-מָנוֹי
 ver. 17. אל קרי ולא כתיב.

the regular form, see § 240. 1 b, *Obs.*). § 176, upon it after אָחִינו
 וְנַחַת § 182. § 245 b, 227. § 270 b. אָחוֹן
 §§ 249 g, 250 b, *Obs.* § 182. a reading of some MSS. is
 וְנַבְּא and she went (to the city).

16. וְנַבְּגַד who art thou? and how hast thou fared? 3 s. m.
 impf. hiph. נַבְּגַד cf. § 227, *Obs.*, and cf. iii. 4.

17. for const. see § 184 these six. For — — cf. iii. 5. The *q'ri*
 (dropped word for *to me*) indicated in the text only by the points. קְבוֹאֵי
 2 s. f. impf. qal בָּזָא.

18. 2 s. f. imperat. qal (1) § יַשְׁבֵי 2 s. f.
 impf. qal cf. ii. 8. 3 s. m. impf. qal יַפְלֵל 244.
 קְלָה here (*the*) matter. כִּי אִם unless i. e. until. 3 s. m. pf. piel בָּרָה.

CHAPTER IV.

1. עַבְרָה accus. of place; *to the gate*. §§ 247, 227. ptc. qal,
 2 s. f. piel דָּבָר. אָשָׁר accus., of whom Boaz spake. 3 s. f. piel
 seghol before *maqqeph*. סֻוּרָה 2 s. m. imperat. qal, see § 219 a, *Obs.*
 same for § 247. 1 b (1). פָּה וְנַשְׁבֵב פָּה each word means
 a certain one (Gk. δέινα), and the phrase implies that the narrator did not
 know the kinsman's name. § 249 g, *pathach* for *qamets chatuph* is
 due to the semi-guttural ר. וְנַשְׁבֵב cf. above; in pause the original
 vowel is retained; the margin notes the change of accent, § 77.

וַיָּסֶר וַיֵּשֶׁב : 2. וַיִּקְחַת עֲשָׂרָה אֲנָשִׁים מִזְקָנֵי הָעִיר וַיֹּאמֶר שָׁבוּ-פֶּה וַיֵּשֶׁבוּ : 3. וַיֹּאמֶר לְגַלְלֵל חֶלְקַת הַשְׁדָה אֲשֶׁר לְאַחֲנָיו לְאַלְיָמָלֵךְ מִכְרָה נָעָמֵי הַשְׁבָּה מִשְׁדָה מוֹאָב : 4. וְאַנְּכִי אָמַרְתִּי אֲגַלָּה אָזְנָךְ לְאָמַר לְגַנְהָ נְגַד הַוּשְׁבִּים וְנְגַד זְקָנִי עַמְּךָ אָסְ-תְּגַאֵּל גָּאֵל וְאָסְ-לָא יְגַאֵּל הַגִּידָה לִי וְאָדָעַ בַּי אָזְן זְוַלְתָּךְ לְגַאֵּל וְאַנְּכִי אַחֲרִיךְ וַיֹּאמֶר אַנְּכִי אֲגַאֵּל : 5. וַיֹּאמֶר בַּעַז בְּיוֹס-קְנוֹתָךְ הַשְׁדָה מִיד נָעָמֵי וּמְאַת רִוִּית הַמְוֹאָבִיה אַשְׁתִּ-הַמְּטָה קְנִיתִי לְהַקְרִים שְׂסִ-הַמְּטָה עַל-נְחַלְתָּךְ : 6. וַיֹּאמֶר הַגַּאֵּל לֹא אָוֶל לְגַאֵּל-לִי פָּנִ-אַשְׁחִית אַת-נְחַלְתִּי גַּאֲלַל-לְךָ אַתָּה

וְאַרְעָה קָרִי, ibid. קְמַץ בּוּקָה, ver. 4. מַלְרָע, ver. 1.

' יִתְרַח וְקִמְתָּה קָרִי, ver. 5.

2. שָׁבּוּ § 244 f. וַיִּקְחַת §§ 265 (3), 162. *an elder.* 2 m. pl. imperat. *qal* note influence of *pause*.

3. Cf. ii. 3. אַח brother, § 162. קְנָה 3 s. f. pf. *qal* sold (not *selleth*, as A.V. and R.V.). see i. 22.

4. *And I* (emphatic) said (to myself) i. e. determined § 253, see R.V. marg. § 246 c. קְנָה 2 s. m. imperat. *qal* § 253 a. אַסְ-תִּתְ " ptc. *qal* יִשְׁבֵב inhabitants, A.V., or *them that sit (here)*, R.V. cf. iii. 13. גַּאֲלֵי imperat. *qal*, *qamets* for *pathach*, § 100. on reading see R.V. marg. וְאַדְעַח imperat. hiph. נְגַד, cf. § 219 a, Obs. (q^erī) 1 s. impf. *qal* cohort. §§ 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *k^ethibh* in a clause expressing purpose. אַנְּצִין p. 142, note 3, and § 276 d. וְאַרְעַע " except thee. אַח § 182.

5. inf. const. *qal* קְנוֹתָךְ with 2 s. suff. *in the day of thy buying*. יַד hand. אַתָּה i.e. and מִן from with, from. הַפְּתָח see § 162. אַתָּה i.e. and from with, from. מִן see i. 8. 1 קְנִיתִי (q^erī) 2 s. m. pf. *qal* קְנָה; the *k^ethibh* קְנִיתִי gives no good sense; also of Ruth the Moabitess, the wife of the dead thou buyest (it). בְּמִתְּחִילָה inf. const. hiph. קְרָם inheritance.

6. 1 s. impf. hophal (used in *qal* sense) יִכְלַל be able, § 198 a.

אֶת-גָּאֵלִתִי כִּי לֹא-אָוְלַת לְגַאֲוָל : 7. וְזֹאת לְפָנִים
בִּישְׁרָאֵל עַל-הָגָאֵלָה וַעֲלָה-הַתְּמִרְחָה לְקִים כָּל-דָּבָר שְׁלָף
אֲנָשָׁנָעַלְוּ וַיְנַתֵּן לְרַעַתּוֹ וְזֹאת הַתְּעִירָה בִּישְׁרָאֵל : 8. וַיֹּאמֶר
הָגָאֵל לְבָעוֹ קָנָה-לְךָ וַיְשַׁלֵּף נָעַלְוּ : 9. וַיֹּאמֶר בַּעַזְוֹ
לְזָקְנִים וּכָל-הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתֶם אֶת-
כָּל-אָשֶׁר לְאָלִימָלֶךְ וְאֵת כָּל-אָשֶׁר לְכָלְנוֹן וּמְחָלוֹן מִידָּ
נָעַמי : 10. וְגַם אֶת-דָּרוֹת הַמְּאָבִיהָ אֲשֶׁת מְחָלוֹן קָנִיתִי
לִי לְאַשֶּׁה לְהַקִּים שְׁסַ-הַמִּתְעָלָה עַל-נְחַלְתָּו וְלֹא-יִכְרֹת שְׁסַ-
הַמִּתְعָלָה מִעֵם אֲחִיו וּמִשְׁעָר מִקְוָמוֹ עֲדִים אַתֶּם הַיּוֹם :
11. וַיֹּאמֶר כָּל-הָעָם אֲשֶׁר-בַּשְׁעָר וְהַזָּקְנִים עֲדִים יִתְּ
יְהֹזה אֶת-הָאַשֶּׁה הַבָּאָה אֶל-בֵּיתָךְ כִּרְחָלָן וְכָלָאָה אֲשֶׁר
בְּנָיו שְׂתִּיכָם אֶת-בֵּית יִשְׂרָאֵל וְעַשְׂה-חִיל בְּאַפְּרַתָּה
וְקָרָא-שָׁם בְּבֵית לְחָם : 12. וַיְהִי בֵּיתָךְ בְּבֵית פְּרֵץ

לְגַאֲוָל inf. const. qal, the long ō of the *kethibh* could not stand before maqqeph § 48. 3, hence the marg. note 'redundant וְלִי' for myself. "אֲנָשָׁן" i. s. impf. hiph. שְׁחַח.

7. p. 140, and this was formerly (the custom) in Israel concerning redemption and concerning exchange. לְקִים inf. const. piel § 249 f, to confirm. iii. 14. הַתְּעִיר "the (manner of) attestation.

9. אֲתָּם § 176.

10. 3 s. m. impf. niph. cut off. בָּנָה cf. ver. 5 from. אַח § 162.

11. (we are) witnesses. זָרִים § 244 c. Jussive sense, may Jehorah make. בָּנָה ptc. fem. qal, cf. i. 15, 22; iv. 3. § 162 seghol for *sh'ra* with accent. בָּנָה like Rachel. בָּנָו 3 pl. pf. qal בָּר" like see § 266, note 2, both of them. עַשְׂה 2 s. m. imperat. qal for פְּרֵץ see R. V. marg. and do thou worthily in Ephrathah. קָרָא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. 254 b. Perek § 254 b. accus. whom Tamar bare to Judah.

אֲשֶׁר־יָלְדָה תִּמְרֹר לִיהְיוֹת מִן־הַצּוּר אֲשֶׁר יִתְּנוּ יְהוָה לְךָ
מִן־הַגָּנֵעַת הַזֹּאת : 13. וַיָּלַח בְּעֵז אֲתָרוֹת וַתַּהֲיוּ לְךָ
לְאַשֶּׁה וַיָּבֹא אֲלֵיכָה וַיְתַּהֲרֹר יְהוָה לְךָ הַרְיוֹן וַתַּלְרֹר בָּנָךְ:
14. וַתִּאמְרָנָה הַנְּשָׁיִל אֶל־נָעָם בְּרִיךְ יְהוָה אֲשֶׁר לֹא
הַשְׁבִּית לְךָ גָּאֵל הַיּוֹם וַיְקִרְאָ שְׁמוֹ בִּישְׁרָאֵל : 15. וַתָּהִרְאָ
לְךָ לִמְשִׁיב נֶפֶשׁ וְלִכְלָל אֶת־שִׁבְטְּךָ כִּי בְּלַתְךָ אֲשֶׁר־
אַחֲבָתְךָ יְלַדְתָּךָ אֲשֶׁר־הִיא טֻבָּה לְךָ מִשְׁבָּעָה בָּנִים :
16. וַתָּלַח נָעָם אֶת־הַיּוֹלֵד וַתִּשְׁתַּחַוו בְּחִילָה וַתַּהֲיוּ
לְאַמְּנִית : 17. וַתִּקְרֹא נָהָר לְזֶה שְׁכָנוֹת שֶׁל לְאָמֶר יְלָדָבָן
לְנָעָם וַתִּקְרֹא נָהָר שְׁמוֹ עֹבֵד הוּא אָבִי־יִשְׂרָאֵל אָבִי דָּוָד :
18. וְאֶלְהָה תּוֹלְדוֹת פֶּרֶץ הַוְּלִיד אֶת־חַצְרוֹן :
19. וְחַצְרוֹן הַוְּלִיד אֶת־רָם יְלָד הַוְּלִיד אֶת־עַמִּינְדָּב :

קמץ נו"ק, ver. 18.

13. ver. 2. § 254, with ל she became. 3 s. m. impf. qal נִבְאָה § 254. נִתְּחַחַת § 247. וַתַּלְדֵּד § 247. וְאֵלֶיךָ (1). בָּאָה § 262 conception.

14. שְׁבַת hiph. pl. f. impf. qal. § 162. הַנְּשָׁיִל hiph. 3 pl. f. impf. qal. אָמַר caused to cease for thee, let thee want. קָרָא niph. cf. ver. 11, probably in jussive sense, referring to the son, and let his name be famous in Israel, R.V.

15. pf. with ו consec. שׁוֹב a restorer. וְאֵלֶיךָ pf. hiph. inf. const. pilpel from בְּלַתְךָ. בְּלַתְךָ grey hair, old age. שִׁיבָה 3 s. f. pf. qal with 2 s. f. suff. (this verb takes tsere with second rad. in pause or before suff.). 3 s. f. pf. qal with 3 s. m. suff. אָבִי who, § 187. 1. Subst. verb implied, emphatic, § 276 a.

16. 3 s. f. impf. qal with 3 s. suff. § 250 b. שִׁיחָה

17. pl. הַשְׁכָנוֹת 3 pl. f. impf. qal for dagh. see § 37. 3. קָרָא 3 s. f. impf. qal lit. female inhabitants, the women her neighbours. יְלָד 3 s. m. pf. pual. יְלָד 3 s. m. pf. hiph. 162. אָבִי יְשִׁי. יְלָד Ishai or Jesse.

18. 3 s. m. pf. hiph. יְלָד. Proper names to the end to be trans-literated as in R.V.

20. וְעַמִּינְדָּב הֹלֵד אֶת-נְחַשֵּׁן וְנְחַשֵּׁן הֹלֵד אֶת-שְׁלָמָה:
 21. וְשְׁלָמָן הֹלֵד אֶת-פָּעָז וְפָעָז הֹלֵד אֶת-עֲזָבָד:
 22. וְעַבְדָּל הֹלֵד אֶת-יִשְׂרָאֵל יִשְׂרָאֵל הֹלֵד אֶת-דָּוד:

קמץ ב"ק, ver. 22.

סכום פסוקי דספר רות שטוחים וחמשה. וסימנו סורה שבה פה פלני
אלמוני. והציו ותאמיר רות המואביה גם כי אמר אליו:

20. *Salmah*, the same as *שְׁלָמָן Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: ‘The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) פה (in the verse), פָּלָגִי אֶלְמָנִי, i. e. iv. 1. (פ = 80, ה = 5); and its middle (is at the words) ’ונְתָאָמֵר ר' (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אֶמֶת, אֶמֶת), from the initial letters of their Hebrew titles, (איוב מישלי תהילים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zaqeph*s (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305.

PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אָשָׁרִי הָאִישׁ אָשָׁר לֹא חָלַךְ בַּעֲצָתָ רְשָׁעִים וּבַדָּרְךָ
 חַטָּאִים לֹא עָמַד וּבַמּוֹשֵׁב לִצְיָם לֹא יָשֶׁב: 2. כִּי אָסֵ
 בְּתֹרַת יְהֹוָה חַחְצֹו וּבְתֹרַתְוֹ יְהֹגָה יוֹמָם וּלְילָה:
 3. וְהִיא כְּעֵץ שְׂתִיל עַל-פְּלַגִּי מַיִם אָשָׁר פָּרַיו יִתְּנַעֲטָה
 וּלְהִיא לֹא יִבּוֹל וְכֹל אָשָׁר-יִעַשָּׂה יִצְלִיחָה: 4. לֹא כָּן
 הַרְשָׁעִים כִּי אָס-כְּמַז אָשָׁר-תְּהַפֵּנוּ רְוֵחָה: 5. עַל-כֵּן
 לֹא יִקְמוּ רְשָׁעִים בְּמַשְׁפַּט וְחַטָּאִים בְּעֵדָה צְדִיקִים:
 6. כִּי-יָדָע יְהֹוָה דָּרְךָ צְדִיקִים וּדָרְךָ רְשָׁעִים תָּאַבֵּד:

PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אָשָׁרִי O the happiness(es) of! See § 288 b. See קָלַךְ for the tense in this and the following verbs see § 278 b. Note the double climax, verbs and nouns. רְשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אָסֵ (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לְיָלָה accusative, adverbial. 3. פְּלַגִּי מַיִם used of artificial watercourses. נְצִילִיחָה hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. הַדְּקָנִי impf. qal 3 s. f. of נְדַקֵּנָה with 3 suff., § 235, p. 101. Rel. clause, see § 297 a, p. 161. 6. הַאֲבָד the 'way' is lost, like the vanishing of a track in the wilderness.

THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצָחָה מִזְמֹר לְדָוֶד : 2. הַשְׁמִים מִסּפְרִים בְּבָודֵד
אֵל וְמַעֲשָׂה יְדֵיו מִגִּיד הַרְקִיעַ : 3. יוֹם לְיּוֹם יְבִיעַ אָמֵר
וְלִילָה לְלִילָה יְחִיה-דִּיעָת : 4. אֵין אָמֵר וְאֵין דְּבָרִים
בְּלִי נִשְׁמַע קָולָם : 5. בְּכָל-הָאָרֶץ וַיֵּצֵא קָפָם וּמִקְצָה
תָּבֵל מְלִיחָם לְשֻׁמֶשׁ שֵׁם אָהָל בָּהֶם : 6. וְהִיא כְּחַתּוֹן
יֵצֵא מְחַפְתָּו יִשְׁיַשׁ כְּגָבָור לְרוֹיז אָרָח : 7. מִקְצָה הַשְׁמִים
מוֹצָאוֹ וְתִקְוֹפָתוֹ עַל-קָצֹותָם וְאֵין נִסְתַּר מְחַפְתָּו :

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מִנְצָחָה, *shine*, *qal obs.*, hence *piel outshine*, *ptc. outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. 2. מִזְמֹר noun, from נִזְמַר to *vibrate*, as a musical string, φάλλειν, hence *Psalm*. לְדָוֶד (attributed) to *David*. 3. מִסּפְרִים. The ptc. (piel), also פְּגִיד (hiph. נִגְדֵר), denotes what is continuous, § 278. See on ver. 4. אֵל the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 4. יְבִיעַ impf. hiph. of בִּיעַ. חֲווָה fut. piel of חָוָה (*qal obs. to breathe*). 5. קָפָם *thin line, cord*, hence perhaps ‘chord,’ i. e. of music. LXX φθόγγος, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצָה daghesh omitted in ק, as often before vocal *sh'va*; see Gesenius, Gram. § 21, m. קָצֹותָם *their extremities*, i. e. those of the

8. תורת יהוה תמיימה משבית נפש עדות יהוה נאמנה
מחכמת פתי : 9. פקודי יהוה ישרים משיח-לב
מצוות יהוה בירה מאירת עינים : 10. יראת יהוה
טהורה עומדת לעד משפט-יהוה אמת צדקו יחקרו :
11. הנחות מזוהב ומן רב ומתויקים מדבש ונפת
צופים : 12. גס-עבדך נזהר בהם בשמרם יעקב רב :
13. שגיאות מיריבין מגstarsות נקנוי : 14. גט מזרדים
חשך עבדך אל-ימשלובי אז איתם ונקיתי מפשע
רב : 15. יהיו לרצון אמר-פי והגיוں לבו לפניה יהוה
צורי וגואלי :

heavens. 8. **יְהוָה**. See on ver. 2. **מִשְׁיבָת** ptc. hiph. of **שׁוּב** *causing to turn, restoring*, as R.V. **עֵדוֹת** *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, ‘ark of the testimony,’ ver. 22. 9. **כַּרְחָה** *pure or bright*, used Song vi. 10 of the sun. **כְּאִירָה** ptc. hiph. **אָמֶת** *truth*; the clause here terminating. **אָזְקָה** *pure or free from blemish*. **תְּהֻרָה** *truth*; 10. **אֲזִקְבָּיו יְחִזְקוּ** *they are altogether right*. 11. **מִצְבָּב** ptc. pl. niph., the article with demonstrative force. **מִצְמָצִים**, **צָוףָה**, the **מִן** of comparison. **נֶפֶת distillatio.** **צָופִים**, derived from **צָוף** *overflow*, that which *overflows*; hence *honeycomb*. 12. **בַּסְמָךְ** *moreover*: besides what they are in themselves, their effect is great. **עַבְדָךְ** *Thy servant*, i. e. the Psalmist himself. The interpretation ‘Thy servant *Israel*’ (Cheyne) is unnecessary. **עַקְבָם** *result*, hence wages as the sequel of work. 13. **שְׁגִיאוֹת** only here; from **שָׁגַה** to *wander*; errors. **מְשֻׁקְרוֹת** ptc. pl. f. niph. of **שָׁכַר** with prep. **מִן**, agreeing with **שְׁגִיאוֹת** understood from former clause: *those (transgressions) which are hidden*. **נְקַנֵּי** imper. piel from **נְקַנָּה** with suff., *cleanse me*. 14. **מְזֻדִים**. **זָהָר** from **זָהָר** to *boil over*, be arrogant) m. and therefore not directly referring to **שְׁגִיאוֹת** (‘arrogant men,’ ‘the proud,’ Cheyne). But most commentators understand *sins* (Delitzsch, Perowne). **אִתָּם** I s. impf. (in pause for **אִתָּם**) from **קָמָם**. *I shall be upright*. **וְקִמְמָה** I s. pf. niph. from **קָמָה** *I shall be cleansed*. **רָב** great (not *the great*, as A.V.). 15. **לְרִצּוֹן** for acceptance (so Isa. ix. 7, etc.); **לִי = εἰς**. **וְגַעֲלָה** qal part. m. with suff. **גַּאֲלָה** to *deliver, vindicate, redeem*; ‘*Goel*’

307.

PSALM XXIII.

THE SHEPHERD PSALM.

1. מִזְמָרָ לְדֹוד יְהוָה רֹעֵי לֹא אֶחָסֶר: 2. בְּנָאֹת
 דְּשָׁא בַּרְבִּיאָנִי עַל-כִּי בְּנָחוֹת יְנַחֲלֵנִי: 3. נְפָשִׁי יְשׁׁוּבָב
 בְּנָחָנִי בְּמַעֲגָלִי-צְדָקָ לְמַעַן שְׁמָיו: 4. גַּם כִּי-אֶלְךָ בְּגַיָּא
 צְלָמָות לֹא-אִירָא רָע כִּי-אַתָּה עַמְּדִי שְׁבָטָךְ וּמְשֻׁעָנָתָךְ
 הַמָּה יְנַחֲמֵנִי: 5. תַּעֲרֵךְ לְפָנֵי שְׁלָחֵן נְגַד צְרוּרִי דְּשָׁנָתָךְ
 בְּשָׁמְןָ רְאֵשִׁי כּוֹסִי רְוֵיהִ: 6. אֶךְ טֹב וְחָסֶר יְרִידְפּוּנִי
 כָּל-יְמִי חַי וְשַׁבְתִּי בְּבֵית יְהוָה לְאַרְךָ יָמִים:

PSALM XXIII.

1. רֹעֵי. Properly ptc. of רָעָה with suff. 2. מְגַחָּות, גָּאוֹת pl. to give emphasis. קְבָעָ (in hiph.), קְהָל (in piel); technical terms for tending a flock. For ‘pastures of greenness,’ ‘waters of rest,’ see § 294 c. 3. impf. יְשׁׁוּב polel (§ 249) of שׁׁוּב. *He restores or refreshes.* See on Ps. xix. 8. נְפָשִׁי my life; keeping up the pastoral imagery. קְהָה impf. hiph. of קְהָה. קְהָה rightness, the right paths, most suitable to the flock. 4. צְלָמָות (strengthened form of צְלָם) thick darkness (properly pointed מְנוּת). But some (LXX, al.) regard the word as compounded with מְנוּת death. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. pl. with prep. and suff., as prep., before me. נְגַד acc. as prep. in the presence of. (Note the entire change of figure to that of a festival.) קְשָׁנָת piel of קְשָׁנָה to be fat. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). נְגַד a noun f. ‘abundance’: lit. my cup (is) abundance, or ‘an overflow.’ 6. אֶךְ prob. only: nothing but goodness and mercy. שׁׁוּב from שְׁבָתִי (with ו consec.) *I shall return* (‘and abide’ understood), i. e. ‘I shall again abide.’ But it is generally regarded as an anomalous form from יְשַׁב for יְשַׁבְתִּי, the ו having dropped from the text, ‘and I shall dwell’; or perhaps for שְׁבָתִי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שְׁבָתִי with ו suff. ‘my dwelling (shall be).’ Or perh.: שְׁבָתָה (שְׁבָתִי ו).

308.

PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדוֹד מִזְמוֹר לַיהוָה קָרֶץ וּמְלֹאָה תְּבֵל וַיְשַׁבֵּ
 בָּהּ : 2. כִּי הוּא עַל־יְמִים יִסְדֹּה וּעַל־נְהָרוֹת יִכּוֹנֶן :
 3. מִי־יַעֲלֶה בְּהָר יְהוָה וּמִי־יָקֹם בָּمְקוֹם קְדֻשָּׁו : 4. נִקְרֵ
 כְּפִים וּבָר לְבָב אֲשֶׁר לֹא־נִשְׁאָל שָׂוֹא נְפָשָׁו וְלֹא נְשָׁבָע
 לְמִרְמָה : 5. יְשָׁא בְּרָכָה מָאת יְהוָה יִצְדָּקָה מַאֲלָה
 יְשָׁעָו : 6. זֶה דָּוֶר דָּרְשׁוּ מִבְקָשָׁו פְּנֵיכֶם יַעֲקֹב סָלָה :
 7. שָׁאוֹ שְׁעָרִים רַאשֵיכֶם וְהַנְּשָׁאוֹ פָתָחָיו עַלְלָם וְבוֹא :

'ו' זְעִירָה, ver. 6. נְפָשִׁי ק', ibid. 'ו' ver. 4.

PSALM XXIV.

1. Unusual order of the words, ‘(A Poem) of David: a Psalm.’ The possessive **לְ**, see § 289 c. **לַיהוָה** const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. **הוּא** emphatic, § 276 c. **יִכּוֹנֶן** impf. denoting continuity. polel of **פָּוֹן** f. suff., form. 3. **הָר יְהוָה** *the hill of the Lord*, Zion, compared with **קָרֶץ**, ver. 1, as pre-eminently His, *the place of His holiness*. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. **נִקְרֵי בְּפִים** adj. in const. state, *pure of palms*, or hands. **נְשָׁאָל**. To *lift up the soul* to anything in Heb. idiom means ‘to set the heart upon.’ **שְׁוֹא** lit. ‘emptiness,’ *falsehood*. Observe the Massoretic notes: the little **ו** in **שְׁוֹא**, and the *chireq* instead of *cholem* in **נְשָׁאָל**, as though the punctuators read ‘My soul,’ God being the speaker. Compare the Third Commandment, ‘Thou shalt not lift up the Name of the Lord thy God.’ 5. **אַל־נְשָׁאָל** in evident reference to **נְשָׁאָל** in ver. 4. **צְדָקָה** ‘righteousness’ is often used for ‘favour,’ the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. **דָוֶר** ‘generation,’ i. e. *class of men*. The verbs **דָרַשׁ** and **שְׁגַנּוּ** (in piel) are parallel—*seek, enquire after*. **יַעֲקֹב** *Jacob*, either, with **אֱלֹהֵי** understood, voc. ‘O God of Jacob’; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with **דָוֶר** (*this is*) *Jacob*, i.e. the true Jacob. The former is generally preferred (R.V. and marg.). **סָלָה** *pause*, i.e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. **שָׁאוֹ** imper. **qal**.

מֶלֶךְ הַכָּבוֹד : 8. מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עֹז וְגָבָר
יְהוָה גָּבָר מֶלֶךְ מִלְחָמָה : 9. שָׁאוֹ שְׁעָרִים רְאשֵׁיכֶם וְשָׁאוֹ
פְּתַחַי עֲלָם וַיָּבֹא מֶלֶךְ הַכָּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה צְבָאות הוּא מֶלֶךְ הַכָּבוֹד סָלָה :

309.

PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָרְדָר הַבּוֹי לִיהוָה בְּנֵי אֱלֹהִים הַבּוֹי לִיהוָה
כָּבוֹד וְעֹז : 2. הַבּוֹי לִיהוָה כָּבוֹד שְׁמוֹ הַשְׁתַחְווֹ לִיהוָה
בְּהִדרָת-קָדֵש : 3. קֹול יְהוָה עַל-הַמִּינִים אֶל-הַכָּבוֹד
הַרְאִים יְהוָה עַל-מִינִים רְבִים : 4. קֹול יְהוָה בְּלָח קֹול
יְהוָה בְּהִדרָה : 5. קֹול יְהוָה שְׁבַר אַרְזִים וַיָּשֶׁבּוּ יְהוָה
אַת-אַרְזִי הַלְּבָנוֹן : 6. וַיַּרְקִידֵם כְּמוֹ-עֲגָל לְבָנוֹן וְשָׁרִיוֹן

The loftiness of the gate was an Eastern symbol. ‘פְּתַחַי עֲלָם’ doors of everlastingness,’ or ‘of antiquity’: *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 ‘the God of the glory,’ in ref. to the special manifestation. 8. זֶה with pause-accent, *Who is this? The King of the glory?* alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יהוָה צְבָאות. See § 287 a, *Obs.*, *Jehovah (God) of hosts.*

PSALM XXIX.

1. imper. of בְּנֵי אֱלֹהִים § 247 b 1, *asccribe.* voc. *ye sons of mighty ones.* 2. הַשְׁתַחְווֹ the glory due to His name; see § 289 b. see § 206, *Obs.* 1, and § 253, *note*, p. 126. הַרְחָת-קָדֵש splendour of sacredness: ‘holy array,’ R.V. marg. 3. The breaking of the thunder-storm: הַעֲמִים the waters ‘above the firmament,’ Gen. i. 7, the clouds of heaven. 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of Lebanon. 6. He makes them leap, i.e. the cedars, wildly tossing their branches. כִּמוֹ a poetical

כִּמוֹ בָּן־רַאֲמִים : ۷. קָוְלֵי־יְהֹוָה חַצֵּב לְהַבּוֹת אַשׁ :
 ۸. קָוָל יְהֹוָה יְהִיל מִדְבָּר יְהִיל יְהֹוָה מִדְבָּר קָרְשׁ :
 ۹. קָוָל יְהֹוָה יְחַזֵּל אִילּוֹת וַיְחַשֵּׁת יְעָרוֹת וַיְהִיכְלֹזֶ
 כֶּלֶז אָמֵר כְּבָוד : ۱۰. יְהֹוָה לְמִבּוֹל יְשַׁב וַיְשַׁב יְהֹוָה
 מֶלֶךְ לְעוֹלָם : ۱۱. יְהֹוָה עֹז לְעַמּוֹ יְהֹוָה יְבָרֵךְ
 אֶת־עַמּוֹ בְּשִׁלּוּם :

310.

PSALM LXXX. 9-20.

THE PARABLE OF THE TRANSPLANTED VINE.

۹. גַּפְנָן מִפְצְּרִים תִּסְעַ תְּגַרֵּשׁ גּוֹיִם וַתְּטֻעַה : ۱۰. פְּנִיתָ
 לְפִנְיָה וַתְּשַׁرְשֵׁשׁ שְׁרַשִּׁיה וַתְּמַלֵּא־אֶרֶץ : ۱۱. כְּפֹנוּ הָרִים

form for *as.* שְׂרִיּוֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בָּן־רַאֲמִים lit. *a son of wild oxen.* ۷. חַצֵּב cleaving, in reference to the forked and scattered appearance of the lightnings. ۸. יְהִיל imperf. hiph. from חַיל, to be rendered as pres., § 278. קָרְשׁ the wilderness of the Exodus. ۹. The storm has now travelled southwards; its effect upon the *hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. ۱۰. His palace, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. ۱۱. all of it, i. e. all that is therein, (is) saying, Glory! ۱۲. פְּנִיתָ elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' ۱۳. בְּשִׁלּוּם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of peace.

PSALM LXXX. 9-20.

۹. תִּסְעַ hiph. of פְּנִיתָ. *Thou hast transplanted.* ۱۰. fut. qal of נִקְעַת with suff. ۱۱. (piel of פְּנִיתָ) *Thou didst remove*, obj. understood: 'whatever stood in the way.' ۱۲. شְׁרַשִּׁיה cognate acc., § 277 b. ۱۳. כְּפֹנוּ

צְלָה וּעֲנֵפִיה אֶרְזִיַּאֵל : 12. תְּשַׁלֵּח קָצִירִיה עֲדִים
וְאֶל-גַּהָּר יוֹנְקוֹתִיה : 13. לְפָה פְּרַצְתָּ גְּרָרִיה וְאֶרוֹתָ
כָּל-עֲבָרִי גַּרְך : 14. יְנַרְסְּמָנָה חַוֵּר מִיעָר וְזַוְּ שְׂדֵי
יְרָעָנֶה : 15. אֱלֹהִים צְבָאוֹת שִׁבְּנָא הַבְּט כִּשְׁמִים
וְרָאָה וּפְקַד גַּפְן זֹאת : 16. וּכְנָה אַשְׁר-גַּטְעָה יְמִינָה
וְעַל-בָּן אַפְּצָתָה לְך : 17. שְׁרָפָה בָּאָש בְּסֻוּחָה מִפְּעָרָת
פְּנִיקָה יְאָבָדו : 18. תְּהִיּוֹך עַל-אִישׁ יְמִינָך עַל-בָּן-אָדָם
אַפְּצָת לְך : 19. וְלֹא-נָסֹוג מִפְּךָ תְּחִיָּנו וּבְשִׁמְךָ נִקְרָא :
20. יְהָוָה אֱלֹהִים צְבָאוֹת הַשִּׁבְּנָנו הַאֲרִ פְּנִיקָה וּנוֹשָׁעָה :

ver. 16.

ver. 14.

pual from קָשָׁה (with קָשָׁה instead of קָשָׁה). צְלָה (by) its shade; see § 277 d.
עֲנֵפִיה (by) its boughs; the vine clustering round the forest trees. See R.V. marg. Some, however, render 'its boughs (were like) cedars.' אֶרְזִיַּאֵל 'cedars of God,' mighty cedars, § 294 e. 12. יְם 'the (Mediterranean) Sea.' אֶרְזִיַּאֵל 'the River' (Euphrates). 13. אֶרְזִיַּאֵל from אֶרְזִיַּאֵל with suff. 14. impf. of quadriliteral verb קָרְסְּמָנָה like piel. Cp. § 249 f, ravages. Observe Massoretic note on מִיעָר (the suspended ע, from קָלָה to suspend), marking, it is supposed, the middle letter of the Psalms. זַוְּ noun from זָוּ to flash, hence to move about: the moving creature, or wild beast. יְרָעָנֶה fut. qal of בְּעָה with suff. 15. אֱלֹהִים not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlvi-lxxxiii) substituted אֱלֹהִים for יהוה, see § 287 a, Obs. In ver. 20 and Ps. lxxxiv. 9 יהוה has been reinstated (Gesenius). 16. כְּנָה hiph. of הַבְּט (Massoretic note calls attention to the large כ). Probably a noun, stock; but some explain it as a verb imper. qal, from קָנֵן, maintain, with ה paragogic. בָּן 'son,' metonym. for branch. אַפְּצָת for omission of relative see § 297 c. So ver. 18. 17. יְאָבָדו 'they perish,' passing from the allegory to the application. 18. עַל over, by way of protection. אִישׁ יְמִינָך the man of (supported by) thy right hand, § 289 b, Israel personified. 19. 1. impf. qal of סֹוג (the niph. 3 m. pf. would be of the same form). 2 s. impf. piel of חִיה with suff., Thou wilt restore us to life. 20. For נִשְׁעָה see on ver. 15. אֲזֹר imper. hiph. of הַאֲזֹר. אֲזֹר נִשְׁעָה pl. הַאֲלֹהִים niph. of יִשְׁעָה with paragogic.

311.

PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לְמַנְצָחָה עַל-הַגִּתִּית לְבָנֵי-קָרְבָּה מִזְמֹרָה : 2. מִיחָדֶה
 יְדִידוֹת מִשְׁבְּנוֹתֶיךָ יְהֻוָה צְבָאֹות : 3. נְכֹסֶף וְגַם-כְּלַתָּה
 נְפַשִּׁי לְחִזְרוֹת יְהֻוָה לִבִּי וּבָשָׂרִי יְרַנֵּנוּ אֱלֹהִים :
 4. גַּם-צְפֹר מִצָּאתָה בֵּית וְדָרוֹר קָנוּ לְה אֲשֶׁר-שְׁתָה
 אֶפְרָחִית אֶת-מִזְבְּחוֹתֶיךָ יְהֻוָה צְבָאֹות מִלְפִי וְאֶלְהִי :
 5. אֲשֶׁרִי יוֹשֵׁבִי בִּיתְךָ עוֹד יְהַלְלֵךְ סָלָה : 6. אֲשֶׁרִי
 אָדָם עֹזֶלֶז בְּךָ מִסְלֹות בְּלִבְבָּס : 7. עֲבָרִי בְּעַמְקָם
 הַבְּכָא מַעַן יִשְׁיָתְךָ גַּם-בָּרְכּוֹת יִעַטָּה מֹרֶה : 8. יַלְכֵלָה

ק, רנה, ver. 4.

PSALM LXXXIV.

1. *Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from גַת winepress, also a local name, *Gath*. Hence several explanations; as, ‘Vintage-song’ (LXX), ‘Song upon the lyre of Gath.’ Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom ‘the Gittite’ was director of a musical band, 1 Chron. xv. 21. לְבָנֵי-קָרְבָּה dedicated to them as musicians, or ascribed to them as authors; see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xlivi. 3; xlvi. 5). 3. נְכֹסֶף, niph. of כַּסְפַּה to be pale; ‘longeth after.’ the piel of רָנֵן always means elsewhere to sing for joy, to praise. See xxxiii. 1, etc. ‘I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.’ 4. דָרוֹר, צְפֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. גַעַת. See § 277 d. 6. سָלָה see on Ps. xxiv. 6. 6. lit. strength to him in Thee, rel. omitted, § 297 c. מִסְלֹות highways (‘to Zion’ understood). 7. prob. ‘the Weeping,’ some desolate valley not identified. Or the meaning may be ‘the vale of mulberry trees’ בְּקָאִים 2 Sam. v. 24. פַעַן a place of fountains; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרָכוֹת

מְחִיל אֶל-חַיָּל יְרָאָה אֶל-אֱלֹהִים בֵּצְיָן: 9. יְהוָה
 אֱלֹהִים צְבָאוֹת שְׁמַעַה תִּפְלֹתִי הָאָזִינָה אֱלֹהִי יַעֲקֹב
 סָלָה: 10. מְגַנְנָנוּ רָאָה אֱלֹהִים וְהַבֵּט פְנֵי מִשְׁיחָה:
 11. כִּי טֻוב-יוֹם בְּחַצְרִיךְ מִאֶלֶף בְּחַרְתִּי הַסְּתוּפָה בְּבֵית
 אֱלֹהִי מִדּוֹר בְּאַהֲלִי-רְשָׁעָה: 12. כִּי שְׁמַשׁ וּמְגַנֵּן יְהוָה
 אֱלֹהִים חֹן וְכָבֹד יְתַן יְהוָה לֹא יִמְנַע-טוֹב לְהַלְלִים
 בְּתִימִים: 13. יְהוָה צְבָאוֹת אָשָׁרִי אָדָם בְּטַח בְּךָ:

פָּהָה בְּאַתָּנה, ver. II.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312.

JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלִי דָבָר יַגְנֵב וַתְקַח אָזְנִי שְׁבִיעֵץ מִנְהָה: 13. בְשָׁעָפִים מִחְזִיּוֹנוֹת לִילָה בְּנֶפֶל תַּرְדֵמָה עַל-אָנָשִׁים:

double acc., nearer object omitted, *with blessings*; see § 277 e. מִזְרָה the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרָכוֹת. 8. גְּאֵלָי emphatic; see R.V. 10. not obj. ‘behold our shield’; but in apposition with voc., *O God our shield, behold.* 11. מִשְׁיחָה Thine anointed. The parallelism suggests a royal author. 12. סְפִיף a denominative hitp. inf. from *threshold*. אָזְנִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). 13. אָלֹהִי my God. The Massoretic note calls attention to the pathach, not lengthened, as usual, by the (*athnach*) pause accent. 12. יְהוָה. אֱלֹהִים צְבָאוֹת. See on Ps. lxxx. 15. בְּקָטִים lit. *in perfectness*.

JOB IV. 12-21.

12. Now to me. דָבָר word, often means matter. וְאֵלִי pual of גְּנֵב to steal, lit. *was stealthily brought*. שְׁבִיעֵץ a whisper. 13. בְּגַנְבָּה to

14. פְּחַד קָרָא נִי וּרְעָדָה וּרְבָּ עֲצָמוֹתִ הַפְּחִיד : 15. וְרוּחָ
 עַל-פָּנִי יְחַלֵּף תִּסְמֶר שְׁעָרָת בָּשָׁרִי : 16. יַעֲמֹד וְלֹא-
 אֲכִיר מְرַאָהוּ תִּמְוֹנָה לְנֶגֶד עַיִן דְּמָמָה וּקְול אֲשָׁמָע :
 17. הָאָנוֹשׁ מְאַלּוֹתִ יַצְקֵק אֶם-מְעֻשָּׂהוּ יַטְהֵר גָּבָר :
 18. הַזְּ בְּעַבְדֵּיו לֹא יַאֲמִין וּבְטַלְאָכִיר יַשְׂוִים תַּהֲלָה :
 19. אֲתָּ שְׁבַנִּי בְּתִיחָצֵר אֲשֶׁר-בְּעֵפֶר יַסְׂדֵם יַדְכָּאָוֶם
 לְפִנֵּי-עַש : 20. מַבָּקֵר לְעַרְבָּ יַפְתֵּח מְבָלִי מְשִׁים לְנֶצֶח
 יַאֲבְדוּ : 21. הַלְאָ-גַּסְעָ יַתְּרֵם בְּם יְמִיתָו וְלֹא בְּחַכְמָה :

פתח באהנה, ver. 20.

distracting thoughts (kindred with *קָשַׁת* *to split, divide*, Davidson). *(which arose) from the visions.* *לִילָה* *by night*. inf. *בְּגַפֵּל* const. 14. *multitude*, ‘the mass of.’ 15. *the piel* denotes *intensity*. 16. *the piel* sing. ‘every individual hair.’ 17. *תִּמְוֹנָה* *a form*, suggesting indistinctness. *קְול* *דְּמָמָה* *נְקוּל אֲשָׁמָע* *silence, and I heard a voice.* Compare i Kings xix. 12, *קְול דְּמָמָה a still small voice.* 18. *מִן* *the* of the comparative, *more just than.* Or perhaps as R.V. margin, *just before God*; *מִן* implying ‘judged from His point of view.’ *אָזְקָה*? impf. in interrog., applying to what is true at any time. The question is in alternative form, *אָם... הַ* § 282, but here there is no real antithesis, only an alternative mode of putting the same thing. *גָּבָר vir,* *אָנוֹשׁ homo.* 19. *קְהַלָּה* irreg. const. pl. of *בֵּית*. *יַדְכָּאָוֶם* *בֵּית* *they crush them = ‘they are crushed’*; see § 276 e. *לְפִנֵּי-עַש* *even sooner than a moth is crushed.* 20. *מַבָּקֵר לְעַרְבָּ* *from morning to evening*, i.e. ‘in a single day.’ *יַפְתֵּח* impf. hoph. of *קָחַת*: the form is a Chaldaism for *יַוְכֵהוּ* (the short vowel and daghesh instead of the long vowel). *מְשִׁים* hiph. ptc. of *שָׁוִם*. The meaning is *without any one regarding it, ‘unnoticed.’* 21. *יַתְּרֵם* interrog., § 282. *הַלְאָ* *their thread* (i.e. of life. See Eccl. xii. 6. Or the idea may be that of a tent-cord, R.V.); ‘the earthly tabernacle loosened to its fall.’ Others render *excellency*. R.V. marg., ‘their excellency in them,’ a pleonasm.

313.

JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

I.

1. כִּי יָשַׁת לְכֶסֶף מֹצֵא וּמִקּוּם לְזָהָב יָזָקֶל: 2. בְּרוּלָה
מַעֲפָר יְקָח וְאָבֵן יְצֹוק נְחִילָה: 3. קִיז שֶׁם לְחַשְׁךְ
וְלְכָל-תְּכִלִּת הִיא חֻזְקָר אָבֵן אַפְלָן וְצַלְמָוֹת: 4. פְּרָץ
נְחַל מַעֲסִ-גָּר הַגְּשִׁכָּהִים מִגְּרָגָל דֶּלוּ מְאַנוֹשׁ נָעָה:
5. אָרֶץ מְפִגָּה יֵצֵא-לְחָם וְתִחְתִּיחָה נְהַפֵּךְ כְּמוֹ-אָשׁ:
6. מִקּוּם-סִפְיר אַבְגָּנִיה וְעַפְרָת זָהָב לוֹ: 7. נְתִיב לְאָ-

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

1. *כִּי* *For.* The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. *a* *going forth*, (*יָצָא*) *a mine*. *מֹצֵא* *qal* from *יָזַק* rel. understood, § 297 c, *which they refine*, i.e. ‘which is refined’; § 276 c. 2. *יְצֹוק* *one pours out stone* (into) *copper* (‘brass’), i.e. by smelting; a double accusative. 3. *שֶׁם* *one sets*. *חַשְׁךְ* the *darkness* of the earth’s interior, into which light is admitted by excavating or by the miner’s lamp. *צַלְמָוֹת* see on Ps. xxiii. 4. 4. *פְּרָץ* *one breaks open*. *נְחַל* generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. *מַעֲסִ-גָּר* *from (with) an inhabitant*, i.e. as R.V., ‘away from where men sojourn.’ *הַגְּשִׁיכָּהִים* art. as demonst. (even) *those forgotten by the foot of the passer-by*: i.e. unnoticed by people on the earth’s surface. *מִגְּרָגָל* *they hang...* *לְאָעוֹ...לְאָלוּ* *they swing...* *they swing*. 5. *אָרֶץ* abs., § 288 a, *as for the earth*. *נְהַפֵּךְ* impers. *it is destroyed*, i.e. *there is destruction*; § 276 e. *כָּמוֹ* *as by*. 6. *אַבְגָּנִיה* *its stones*, i.e. the earth’s. *עַפְרָת* golden particles or spots on it (*לוּ*) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to it, ‘*the place has also gold-dust*.’ Another interpretation is in R.V. marg., understanding *לוּ* of the *miner*: ‘he winneth lumps of gold.’ 7. *נְתִיב* in apposition with the preceding: (This is)

יְדֻעַ עֵיט וְלֹא שׁוֹפֵת עֵין אִיה : 8. לֹא־הַדְרִיכָהוּ
בְּנֵי־שָׁחַץ לֹא־עֲדָה עַלְיוֹ שְׁחַל : 9. בְּחֶלְמִישׁ שְׁלַח
יְדוֹ הַבָּקָד מְשֶׁרֶשׁ הָרִים : 10. בְּצִורֹת יָאָרִים בְּקָעַ
וְכָל־יָקָר רָאַתָּה עִינָו : 11. מְבָכֵי נְהָרוֹת חַבֵּשׁ וְתַעַלְמָה
יָצָא אֹור :

II.

12. וְהַחֲכָמָה מֵאַיִן תִּמְצֵא וְאֵיזָה מָקוֹם בֵּינָה :
13. לֹא־יְדַע אָנוֹשׁ עֲרָכָה וְלֹא תִמְצֵא בָּאָרֶץ הַחַיִם :
14. תְּהֽוּם אָמַר לֹא בִּיהְיָא וּמָאָמַר אֵין עַמְּדֵי :
15. לֹא־יִתְנַסֵּן סְגֻור תְּחִתְיָה וְלֹא יִשְׂקַל כְּסָף מִחְיָה :
16. לֹא תִסְלַח בְּנָתָם אָופִיר בְּשָׁהָם יָקָר וּסְפִיר :
17. לֹא־יַעֲרָכָה זָהָב וּזְכוּרָת וְתַמּוֹרָת כְּלִי־פָּז :

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the ‘sons of pride’; *the proudest beasts* (according to the parallel). 9. lit. *roarer* (paronomasia with שָׁחַץ). 10. from חֶלְמִישׁ. 11. lit. *shut up* (paronomasia with שְׁלַח). 12. The נִ is adversative; *but* or *yet*. see אֵיזָה . . . מֵאַיִן . . . מֵהַחֲכָמָה . . . The נִ is adversative; *but* or *yet*. see אֵיזָה . . . מֵאַיִן . . . מֵהַחֲכָמָה . . . § 272, pp. 139, 142. 13. צְרָפָה. LXX ὁδὸν αὐτῆς, ‘the way to it.’ But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world’s markets. 14. *the abyss*, the mysterious depth below earth and ocean. 15. pual of סְגֻור from סְגַר to *shut up* (often in qal ptc. pass. with gold, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. פְּחַפְּיךָ prep. with suff., *instead of it*. 16. يִשְׂקַל weighed = paid. 17. pual of סְלַח to *suspend* (as a balance), hence to *weigh*, *value*. לֹא־יַעֲרָכָה (qal צְבַקָּה) a poetic word for קְנָס a poet. for trickling. 18. יָצָא for אֹור. יָצִיא for אֹור for to light.

II. THE SUPREME VALUE OF WISDOM.

12. The נִ is adversative; *but* or *yet*. see אֵיזָה . . . מֵאַיִן . . . מֵהַחֲכָמָה . . . The נִ is adversative; *but* or *yet*. see אֵיזָה . . . מֵאַיִן . . . מֵהַחֲכָמָה . . . § 272, pp. 139, 142. 13. צְרָפָה. LXX ὁδὸν αὐτῆς, ‘the way to it.’ But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world’s markets. 14. *the abyss*, the mysterious depth below earth and ocean. 15. pual of סְגֻור from סְגַר to *shut up* (often in qal ptc. pass. with gold, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. פְּחַפְּיךָ prep. with suff., *instead of it*. 16. يִשְׂקַל weighed = paid. 17. pual of סְלַח to *suspend* (as a balance), hence to *weigh*, *value*. לֹא־יַעֲרָכָה (qal צְבַקָּה) a poetic word for קְנָס a poet. for trickling. 18. יָצָא for אֹור. יָצִיא for אֹור for to light.

18. רְאִמּוֹת וְגַבֵּשׁ לֹא יָכַר וּמֶשֶׁךְ חֲכָמָה מִפְנִינִים :

19. לֹא-יַעֲרַכְנָה פְּטָדָת-כּוֹשׁ בְּכָתֶם טָהוֹר לֹא תַּסְלִיחָה :

20. וְחַכְמָה מֵאַיִן תָּבוֹא וְאַיִּזְהָ מָקוֹם בֵּיןָה :

21. וְגַעַלְמָה מַעֲנֵי כָּל-חַי וּמַעֲוֵף הַשְׁמִים נִסְתָּרָה :

22. אָבְדוֹן וּמִוָּת אָמָרוּ בְּאוֹנוֹנוּ שָׁמָעוּ שְׁמָעוּה :

23. אֱלֹהִים הַבִּין דִּרְכָה וְהִיא יְדֻע אֶת-מִקְומָה :

24. כִּי-הִיא לְקַצּוֹת-הָאָרֶץ יְבֹוט תְּחַת כָּל-הַשְׁמִים יְרָאָה :

25. לְעַשׂוֹת לְרוֹחַ מִשְׁקָל וּמִים תְּפִנָּה בְּמִדָּה :

26. בְּעַשְׂתָו לְמַטֵּר הַקְּוֹדֶשׁ וְדַרְךְ לְחַזּוֹז קְלוֹת : 27. אָז רָאָה וַיָּסֶפֶר הַכִּינָה וְגַסְיַהְקָרְבָה :

28. וַיֹּאמֶר לְאָדָם חָכָמָה וּסְוָר מַרְעָה בִּינָה :

(one) *shall not compare to it* (suff. for dat. = **לָה**) impers. const. for passive, § 276 e. only here; from **צָבֵק** *to be pure, transparent*; hence prob. = *glass*, very precious in ancient times. **וְ** copulative carries on the negation. **כָלִי** sing. as collective, *jewellery of*: but some copies have *jewels* or *vessels of*. 18. **גַּבֵּשׁ** lit. *what is frozen*, hence the ice-like *crystal*. 19. **כּוֹשׁ** the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. **וְגַעַלְמָה**. The **וְ** introduces the answer, and might be rendered *seeing that*. See § 298. **וּמַעֲוֵף** *from birds* (collective), as media of divination. 22. **אָבְדוֹן**. *Destruction*, personified. **מִקְוָת**, as **שָׁאֹל** elsewhere, *the realms of the dead*. **שְׁמַעַת** *a rumour of it* (only), not its reality. Comp. Eccl. ix. 10. 23. **דִּרְכָה** *the way to it*. **וְהִיא** emphatic, § 276 c, *it is He who*. So in next verse. 25. **לְעַשׂוֹת** inf. const. *to make*; the result of His 'looking.' **רוֹחַ** here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. **תְּפִנָּה** the construction changed; *yea, (בְּ)* *He determined* (piel of **תִּבְנֶה**). 26. **קְלוֹת** *voices*, hence *thunder*. 27. **רָאָה** (the **ה** is acc., *her*; the **ה** of the verb disappearing). He *saw* Wisdom when He *created* the world. Wisdom is eternal. 28. **אֱלֹהִים**, as Gen. xx. 11; or with **יְהוָה**, as Prov. i. 7; ix. 10. **אָדָם** *yea verily.* elsewhere used with **ירָאָה**, as Gen. xx. 11; or with **יְהוָה**, as Prov. i. 7; ix. 10. **אָדָם** *the Lord*, i.e. of all creation.

314.

PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אֲשֶׁת־חִילָּמִי יִמְצָא וַרְחָקָם פְּנִינִים מִכְרָה :
11. בְּפִיחָה לְבָבָה בַּעַלְתָּה וְשַׁלֵּל לֹא יִחְסַר :
12. גִּמְלָתָהוּ טֻוב וְלֹא־רָעָ פָּלָיִם חִיָּה :
13. דָּרְשָׁה צְמָר וְפְשָׂתִים וְתַעַשׂ בְּחִפְזָעַ בְּפִיה :
14. הִוְתָּה בְּאֲנִיּוֹת סָוחָר מִפְרָחָק תְּבִיא לְחַמָּה :
15. וְתַקְסֵם בְּעֹזֶר לִילָה וְתַתֵּן טְרַף לְבִיתָה וְחַק לְגַעֲרָתָה :
16. זְמָתָה שְׁדָה וְתַקְשַׁהוּ מִפְרִי בְּפִיה נְטַע בָּרָם :
17. חִגְרָה בְּעוֹז מִתְנִיגָּה וְתַאֲמִץ זְרוּעָתָה :
18. טְעַמָּה כִּי־טֻוב סְחָרָה לֹא־יַכְבָּה בְּלִיל נְרָה :
19. יְדִיָּה שְׁלָחָה בְּכִישּׁוֹר וּבְפִיה תְּמַכֵּן פְּלָק :

ver. 18. נְטַעַה קָרִי, ver. 16. בְּנִילָה קָרִי.

PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חִיל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. For logical force of וְרָחָק see § 298. 11. Here, and in the following verses, the pf. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שְׁלָל subj. of the verb לֹא understood. 13. lit. *with the good pleasure of her hands*, i.e. willingly. Or (less likely) 'according to the good pleasure,' etc., i.e. *as seems to her best*. 15. וְעֹזֶר while yet (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. עַזְמָתָה a verb עַז here inflected regularly. impf. qal of לְקַה with suff. ה add as q^ri: 3 f. *she planteth*. 18. טְעַמָּה lit. *tasteth; perceiveth*. see q^ri. 19. בְּנִילָה (only here) prob. 'the upright,' i.e. the *distaff*.

20. פֶּפֶה פְּרִשָּׁה לְעַנִּי יְדִידָה שְׁלֹחָה לְאָבִיוֹן :

21. לְאַתִּירָא לְבִיתָה כִּשְׁלָג בֵּי כָּל-בִּיתָה לְבַשׂ שְׁנִים :

22. מְרֻבִּים עֲשַׂתָּה לְלָה שְׁשׁ וְאַרְגָּמִן לְבוֹשָׁה :

23. נָוַדָּע בְּשֻׁעְרִים בַּעַלְה בְּשַׁבְתּו עַם-זָקְנִי-אָרֶץ :

24. סְדִין עֲשַׂתָּה וְתִמְפָר וְהַגּוֹר נְתַנָּה לְפָנָעִי :

25. עֹזְוֹ וְהַדָּר לְבוֹשָׁה וְתִשְׁחַק לַיּוֹם אַחֲרוֹן :

26. פִּיה פְּתַחָה בְּחִכְמָה וְתוֹרַת-חִסְד עַל-לְשׁוֹנוֹה :

27. צָפִיה הַיְלָכוֹת בִּתְהָה וְלַחַם עַצְלוֹת לֹא תִּאֲכַל :

28. קָמָיו בְּנִיחָה וְיָאָשְׁרָיוָה בַּעַלְה וְיַהֲלָלָה :

29. רְבּוֹת בְּנֹות עַשְׂוֹ חָיל וְאַתְּ עַלְיָת עַל-כָּלָנה :

30. נְשָׁקָר הַחַן וְהַבָּל הָעֲפִי אָשָׁה יְרָאָת-יְהוָה הִיא
תִּתְהַלֵּל :

31. חַנְוִילָה מְפִירִי יְדִידָה וְיַהֲלָלוֹה בְּשֻׁעְרִים מְעַשְׁיָה :

halicOTH קרי, ver. 27.

20. the prep. takes the vowel of the art. 21. פְּנִים scarlet; apparently, however, referring to warmth rather than to colour. The LXX evidently read *double* (*δισσάς*), thick clothing. 22. מְרֻבִּים coverlets (ב without daghesh). 23. פְּנִים fine linen, an Egyptian word. 24. פְּנִים clothing (*συνδάνω*), perhaps from *Sindhu*, the Indus. 25. חָיל a girdle. 26. לְפָנָעִי to the Canaanite, or Phoenician trader; both terms collective. Commerce by barter is indicated (נִתְחַנָּה). 27. f. ptc. watching. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. 30. גָּלוֹה in an emphatic position. גָּלוֹה for גָּלוֹה lengthened in pause. 31. אָשָׁה (nom. abs., § 288 a) here more emphatic without expressed connective. 32. f. const. of noun יְרָא she who fears (the only reference to religion in the delineation, and the crowning praise). 33. חַנְוִילָה give ye to her, i. e. let herself also have some benefit from (מן) her labour for others. 34. הַלְלוֹג impf. piel, omitting daghesh in second rad. *In the gates*, i. e. ‘among the people,’ in their usual place of concourse.

315.

ISAIAH V. 1-7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁרָה נָא לַיְדֵי שִׁירַת דֹוי לְבֶרֶמְיו פֶּרֶט הִיה
לְיִרְדֵי בְּקָרָן בָּן-שְׁמַן : 2. וַיַּעֲזַקְהוּ וַיַּסְקַלְהוּ וַיַּטְعַהוּ
שִׁירָק וַיַּבְנֵן מְגַדֵּל בְּתֻלוֹ וַיַּסְיַקְבֵּחַ בָּו וַיַּקְרֵב לְעַשְׂוֹת
עֲנָבִים וַיַּעֲשֵׂת בָּאָשִׁים : 3. וַיַּעֲתֵה יוֹשֵׁב יְרוּשָׁלָם וְאִישׁ
יְהוּדָה שְׁפָטוֹנָא בֵּין בֵּין בְּרָמִי : 4. מַה-לְעַשְׂוֹת עֲדָר
לְכֶרֶם וְלֹא עַשְׂתֵּה בָּו מַדְועַ קִיְתִי לְעַשְׂוֹת עֲנָבִים וַיַּעֲשֵׂת
בָּאָשִׁים : 5. וַיַּעֲתֵה אָזְדִיעָה-נָא אֶתְכֶם אֶת אָשְׁר-אָנִי
עָשָׂה לְכֶרֶם הַסָּר מִשְׁוֹבְתָה וְהִיה לְבָעֵר פֶּרֶץ גִּדְרוֹ
וְהִיה לְמַרְמָס : 6. וְאַשְׁיַתָּה בְּתָה לֹא יַזְמֵר וְלֹא יַעֲדר

הכ' ברגש, ver. 5.

ISAIAH V. 1-7.

שִׁירַת דֹוי. 1. cohortative. *for my Beloved*. *לַיְדֵי* *אֲשִׁירָה* *come now*. perhaps should read "שׁ a song of loves, 'a love-song,' *Lowth*, al. respecting his vineyard: note the several meanings of *ל* in this verse. *בְּקָרָן* *בָּן-שְׁמַן* sometimes applied to things without life. 2. *and he digged it* (as R.V. marg.). verb with double acc. § 277 c. *שִׁירָק* *the choicest vine*. *עֲנָבִים* *grapes*. *בָּאָשִׁים* understand *vine*. *בְּנָה* impf. piel of *שָׁרֵךְ*. *בֵּין* *between*. 3. *collective*. *the prep. repeated*. 4. *what* (*is there*) *to do?* (*inf. const.*) in our idiom, 'what can be done?' etc. *וְלֹא* *and* (*which*) *I have not done in it?* For use of *ו* see § 298. *מַדְועַ* *קִיְתִי* *why did I expect, and, etc.?* 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. *And now let me tell you what I, etc.* Two accusatives, both with *אֶת*. *אָנִי* emphatic. *עָשָׂה* ptc., (am) *doing=about to do*. *מִשְׁוֹבְתָה* the Massoretic note calls inf. abs. hiph. of *שָׁוֹבֵת*. § 284. attention to the anomalous daghesh in *לְבָעֵר*. *כ* inf. piel *for consuming with fire*. *הִיה* has the force of *becoming*, § 273. *פֶּרֶץ* inf. abs. 6. *מִהְמָצֵיר* *and I will make it a desolation*. *וְאַשְׁיַתָּה* *from raining, בְּתָה*.

וְעַלְהָ שְׁמִיר וְשִׂית וְעַל הַעֲבִים אֲצֹה מֵהַמֶּטֶר עַלְיוֹ
מֶטֶר : 7. כִּי כַּרְסִים יְהוָה צְבָאות בֵּית יִשְׂרָאֵל וְאִישׁ
יְהוָה נָטוּ שְׁעַשְׂוָיו וַיְקُוּ לְמִשְׁפֶּט וְהַגָּה מִשְׁפֶּחָה לְצִדְקָה
וְהַגָּה צָעֵקה :

316.

ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יִשְׁשּׁוּם מִדְבָּר וְצִיה וְתִגְלֵל עֲרָבָה וְתִפְרָה כְּחַבְצָלָת :
2. פָּרָח תִּפְרָה וְתִגְלֵל אַתְּ גִּילָת וּרְגַן בְּבוֹד הַלְּבָנוֹן נְטוּן-
- לְהָהָר הַכְּרָמֵל וְהַשָּׂרוֹן הַפְּתָחָה יְרָא כְּבָוד יְהוָה הַדָּר
אַלְהָינוּ : 3. חִזְקִיָּה יָדִים רְפּוֹת וּבְרָפִים כְּשָׁלוֹת אֲמִיצָה :
4. אָמָרוּ לְנֶמֶתְרִילָב חִזְקִיָּה אַל-תִּרְאָו הַגָּה אַלְהָיכֶם
נְקָם יִבּוֹא גִּמְוֵל אַלְהָים הוּא יִבּוֹא וַיְשֻׁעָם : 5. אָז

'so that they (the clouds) shall not rain.' cognate acc. § 277 b.
7. *the plant of His delights*, 'His pleasant plant'; see § 294.
The close is a double paronomasia; **צָעֵקה** and **מִשְׁפֶּחָה**; **צָעֵקה** as frequently in Isaiah.

ISAIAH XXXV.

1. A.V. 'shall be glad *for them*', taking סֵם as a pronominal suffix. Better to take יְמִין for יְמִין, the יְ being assimilated to the מ following, as Num. iii. 49. 'Instead of the plural forms in יְ, there are, especially in the older books, over 300 forms with the fuller ending יְמִין (with *nun paragogicum*) always bearing the tone.'—Gesenius. R.V., simply, *shall be glad*.
2. noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with inf. (piel) as noun: *it shall rejoice even (with) rejoicing and song*. They, i.e. 'Lebanon, Carmel and Sharon, with the wilderness.'—Delitzsch.
4. נְקָם in apposition with אַלְהָיכֶם your God will come (as) Vengeance, i.e. in that character. lit. a recompense of God, or 'a mighty or divine recompense.'
5. impf. hiph. (jussive)

תְּפִקְחָנָה עַיִן עֹורִים וְאַזְנוֹן חֶרְשִׁים תְּפִתְחָנָה : 6. אָז
יַדְלֵג כְּאֵיל פֶּסֶח וְתַרְן לְשׁוֹן אַלְםָס כִּינְבָּקָעָו בְּמִדְבָּר מִים
וְנַחֲלִים בְּעַרְבָּה : 7. וְהִיא הַשְׁרֵב לְאַגְּסָס וְצַפְאָזָן
לְמַבּוּשִׁי מִים בְּנוֹה תְּנִיסָּת רַבְּצָה חַצִּיר לְקָנָה וְגַמָּא :
8. וְהִיא-שָׁם מַסְלָול וְדַרְךָ וְדַרְךָ הַקָּדֵשׁ וְקָרָא לָהּ לֹא-
יַעֲבְּרָנִי טָמֵא וְהַוְאָ-לְמֹו הַלְּקָה דַּרְךָ וְאוֹיְלִים לֹא יִתְעַזְּזָה :
9. לֹא-יִהְיָה שָׁם אַרְיוֹה וְפִרְיוֹץ חַיּוֹת בְּלִיעָלָנָה לֹא
תִּמְצֵא שָׁם וְהַלְכָה גָּנוּלִים : 10. וְפִדְיוּי יְהֹוָה יִשְׁבִּין
וּבָאו צִוְּן בְּרָכָה וְשְׁמַחַת עַזְלֵט עַל-רָאשָׁם שְׁשֹׁן וְשְׁמַחַת
יִשְׁגָּג וְנָסָר יְגֻן וְאַנְחָה :

See note in
Addenda Et
Corrigenda

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. *the mirage.* רַבְּצָה *jackals.* חֶרְשִׁים *its (their) lair,* fem. suff. (regarding חֶרְשִׁים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חַצִּיר with לְ following, must mean an *enclosure, or court, for,* as R.V. marg. (cf. xxxiv. 13). 8. (from מַסְלָול *to cast up*) only here; *a highway.* הַקָּדֵשׁ perhaps *the Sanctuary.* וְהַוְאָ-לְמֹו *and He (shall be) with them,* as R.V. marg. (or *for them*). The rendering, *it (i. e. the way) shall be for them,* is allowable; but it is not easy to decide who are meant by *them.* Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הַלְּקָה *nom. abs. As for him that walketh (in) the way—even fools, etc.* 9. *the violent among beasts* (adj. const.), superlative § 294 e. 10. *pl. const., ptc. pass. of פְּרָה* יִשְׁבִּין for the final ; see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי בָּאֶשֶׁר רָאָה אֶת־הַמִּזְבֵּחַ הַעַם וַיַּעֲלֵל אֶל־הַהֶּר
וַיֵּשֶׁב שָׁם וַיַּגְשֹׂא אֶלָיו תַּלְמִידָיו: 2. וַיַּפְתַּח אֶת־פִּיהוֹ
וַיֹּאמֶר לָהֶם לְאָמֵר:
3. אֲשֶׁרִי עֲנֵנִי קָרוֹת כִּי לָהֶם מְלָכֹות הַשָּׁמֶן:
4. אֲשֶׁרִי הַמְתַאֲבָלִים בְּיַדָּם יְנַחְמוּ:
5. אֲשֶׁרִי הַעֲנוֹנִים בְּיַדָּם יְרַשׁ־אָרֶץ:
6. אֲשֶׁרִי הַרְעָבִים וְהַצְמָאים לְצִדְקָה בְּיַדָּם יָרֻון:
7. אֲשֶׁרִי בָּעֵלִי־רְחַמִּים בְּיַדָּם יְרַחְמוּ:
8. אֲשֶׁרִי בָּרִי לְבָב בְּיַדָּם יְחֹזֵן אֶת־אֱלֹהִים:
9. אֲשֶׁרִי עֲשֵׂי שְׁלוֹם בְּיַדָּם יִקְרָא בְּנֵי־אֱלֹהִים:

MATTHEW V. 1-12.

1. fut. apoc. qal of **עָלָה**; for see § 298. art. as in Gk. τὰ δὲ **וַיַּעֲלֵל** art. as in Gk. τὰ δὲ **pos.** n. m. *disciple*, only once in O.T., i Chron. xxv. 8, often in modern Heb. 3. **קָרוֹת** infreq. with art. in O.T. (Delitzsch has **(עֲנֵנִי)** **רוֹחַ**). 4. **הַ** and in following vers. emphatic, as in Gk. αὐτοί. 5. etc., as in Ps. xxxvii. 11. 7. **בָּעֵלִי־רְחַמִּים** the possessor of any quality is sometimes called its ‘lord.’ Delitzsch has simply (only) **הַרְחַמִּים**

10. אֲשֶׁרִי הַפְּרָדִפִים עַקֵב צְرָקָתֶם כִּי לָהֶם מַלְכוֹת
הַשְׁמִינִים :

11. אֲשֶׁרִיכֶם אֲסִיחָרֶפֶי אֲסִירָדֶפֶי אֲתֶכֶם
וּבָשָׂךְ יַבְיאוּ דְבָתֶכֶם רָעָה בַּעֲבוּר שְׁמֵי :

12. שְׁיוֹשָׁו וְגִילּוֹ כִּי שְׁכָרֶכֶם הַרְבָה מַאֲדָר בְּשָׁמִים
כִּי־כֵן רַדְפֶוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵיכֶם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. פֶה תְחִפְלָלוּ אָבִינוּ שְׁבָשָׁמִים יַתְקַדֵּשׁ שְׁמֵךְ :

10. תְבָא מַלְכוֹתְךָ יְעַשֵּׂה רְצָנְךָ כִּמוֹ בְשָׁמִים כֵּן
בָּאָרֶץ : 11. אֶת־לְחֶם חֲקָנוּ תַזְלִנוּ הַיּוֹם : 12. וְסֻלָּחֵן
לְנוּ אֶת־חַבּוֹתֵינוּ כַאֲשֶׁר סְלָחָנוּ גַם־אָנַחֲנוּ לְחַבּוּנִינוּ :

Lam. iv. 10 in O. T.). 10. noun עַקֵב (end, consequence) as prep. *because of* (Delitzsch has *אֲזִקָתֶם* עַל־זָבָר their righteousness (a gloss on orig.). 11. as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). 12. inf. abs. hiph. of רַבָּה bring your evil report (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. inf. abs. hiph. of רַבָּה used adverbially. See Gen. xv. 1. שְׁמִים in pause for שְׁמָטִים.

MATTHEW VI. 9-13.

9. *qamets* in pause for *pathach*, p. 83, Obs. שְׁבָשָׁמִים. The prefix שׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמָטִים pause form. 11. our portion, from קָה § 155, comp. Prov. xxx. 8. [The Gk. ἐπισύντος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאֶל-תִּבְיאָנוּ לַיְדֵי נִסְיוֹן כִּי אָס-חַלְצָנוּ מִן-הַרְעָב
כִּי לְךָ הַמְּמֻלָּכָה וְהַגְּבוּרָה וְהַתְּפִאָרָת לְעוֹלָמִי
עוֹלָמִים אָמֵן]:

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנָכִי הַגֶּפֶن הַאֲמָתִית וְאָבִי הוּא הַבָּרָם: 2. כֹּל-
שְׁرִיג בַּי אֲשֶׁר אִינְנוּ עַשְׂהַ-פָּרוּ יִסְירָנוּ וְאֲשֶׁר יַעֲשָׂה
פָּרוּ יִטְהָרָנוּ לְהַרְבּוֹת אַתְ-פָּרוּ: 3. אַתֶּם פְּעַת
מִתְהָרִים בְּעַבּוֹר דְּבָרַי אֲשֶׁר דְּבָרָתִי אֲלֵיכֶם: 4. עַמְדוּ-
בַּי וְאַנְיִ בְּכֶם פָּאַשֵּׁר הַשְּׁרִיג בְּלַיְעַשָּׂה פָּרוּ מַאֲלִיו אָס-
לֹא יַעֲמֹד בְּגֶפֶן כִּי גַּס-אַתֶּם אָס-לֹא תַעֲמֹדוּ בַּי:
5. אֲנָכִי הוּא הַגֶּפֶן וְאַתֶּם הַשְּׁרִיגִים הַעֲמֹד בַּי וְאַנְיִ בַּזְּ
הַיָּא יַעֲשַׂה-פָּרוּ לְרַב בַּי בְּלַעֲדַי לֹא תַוְכְּלוּן עֲשׂוֹת
מִאוֹמָה: 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בַּי הַשְׁלָךְ כְּשְׁרִיג
הַהִזְחָה וַיַּבְשֶׂן וַיְלַקְטוּם וַיַּשְׁלִיכּוּם אֶל-הַזָּהָב הַאָשׁ וְהִיה
לִבְעָר: 7. וְהִיה אָס-תַּעֲמֹדוּ בַּי וְדָבַרִי יִהְיוֹ בְּכֶם

rather than an exact rendering.] 13. lit. *into the hands of*, used as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *true, sure*, used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. thus also (is it with) *you*; i.e. as neg. precedes, ‘no more can ye.’ 5. emphatic. 6. inf. piel with prefix. 7. according to all your good pleasure,’ what ye will.’ G. and

כָּל-חֶפְצָכָם תִּשְׂאַלֹּו וַיַּעֲשֵה לְכֶם : 8. בָזָאת נִכְבֵּד אָבִי בְעֲשׂוֹתְכֶם פָּרִי לַרְבּוֹ וְהִיִּתְם לֵי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOPH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיַּנְפֵּת יְדֹו וַיֹּאמֶר אֱנֹשׁוּ יִשְׂרָאֵל וְגַם־הִירָאִים אֶת־הָאֱלֹהִים שְׁמָעוּנִי : 17. אֱלֹהִי יִשְׂרָאֵל אֱלֹהִי הָעָם הַזֶּה הוּא בָּחר בְּאָבוֹתֵינוּ וַיַּרְם קָרְנוֹ לְעַם בְּהִיוֹתָם גְּרִים בָּאָרֶץ מִצְרִים וְהִיא הַזִּיאָם מִשֵּׁם בָּזְרֻעַ נְטוּיָה : 18. וַיַּשְׁאַל אֶתְכֶם וַיַּכְלֵל כָּלָם אֶרְבָּעִים שְׁנָה בְּמִדְבָּר : 19. וַיִּשְׁמַד מִפְנִיכֶם שְׁבַעַה גּוֹיִם בָּאָרֶץ קָנָעָן וַיַּפְלֵל לְהָם בְּחֶבְלָל אֶת־אַדְמָתֶם לִירָשַׁת נְחָלָה : 20. אַחֲרֵיכֶן נָתַן לְהָם שְׁפָטִים לְשָׁבְטֵם פָּאָרְבָּע מֵאוֹת וְחַמְשִׁים שְׁנָה עַד־שְׁמוֹאֵל הַפְּנִיאָה : 21. בִּימֵיו שָׂאָלֹי לְמַלְךָ עַלְיָהָם מַלְךָ וְהָאֱלֹהִים נָתַן לְהָם אֶת־שְׁאוֹלָן בֶּן־קִישׁ אִישׁ יִמְנִינִי לְמַלְךָ עַלְיָהָם אֶרְבָּעִים שְׁנָה : 22. וְאַחֲרֵי הַסִּרוֹו אֶתְוֹ

S. translate according to all the requests of your heart.

8. fruit to abundance, 'much fruit.' the prefix לְ after denoting apposition, § 273, n. 2.

Acts XIII. 16-26.

16. Παῦλος in Heb. letters. 17. generally takes an object with prefix בְּ, as Deut. vii. 6. *uplifted the horn of* = exalted. inf. const. of בְּ, pref. and suff. 'in their being,' when they were. 18. redup. piel (polel, § 145f.) of כָּוֹל nourished. See Gen. xlvi. 11. Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, suffered their manners. See R.V. and marg. 21. Note the paronomasia an ellipsis for Benjamin; Delitzsch יִמְנִינִי inf. const. of בְּ with suff., His removal of him etc. (אתו) etc.

מֶמְלָכַת הַקִּים אֶת־דָּדוֹר לְמֶלֶךְ עֲלֵיכֶם אֲשֶׁר אָמַר עַלְיוֹ
וַיַּעֲדַבְנָה מִצְאָתִי אֶת־דָּדוֹר בֶּן־יְשֻׁעָה אִישׁ כָּלְבָבִי אֲשֶׁר כָּל־
חֶפְץ יְשָׁלִים : 23. מִזְרָעוֹ הַבָּיא הָאֱלֹהִים בְּדָבָרָו
אֶת־יְשֻׁעָה לִיְשָׁרָאֵל לְמַזְשִׁיעָה : 24. וַיְהִי אַחֲרֵי קְרָא
יוֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְחַשּׁוּבָה וְלְהַטְבֵּל לִפְנֵי בָּאוֹ :
25. וּכְכָלּוֹת יוֹחָנָן אֶת־מְרוֹצָתוֹ אָמַר וּמָה־תַּחֲשִׁבוּן עַלְיִ
מִרְאֵני לֹא אֲנִי הוּא כִּי הַגָּה אַחֲרֵי בָּא אַחֲרֵי וְהִיא
אֲשֶׁר קָלָתִי מִהְתָּרְלָו שְׁרוֹךְ נְעָלִיו אֲשֶׁר בְּרֶגֶלִיו :
26. אַתֶּם אֲנָשִׁים אֶחָדים זָרָע אֶבְרָהָם וּכְלִזְרָאֵי
אֱלֹהִים הַגְּמַצְאִים בְּתוֹכְכֶם אַלְיוֹנוֹ דָּבָר הַיְשֻׁעָה
הָזֹאת שְׁלֹיחָה :

322.

1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אֲס־בְּלִשְׁנוֹת אֲנָשִׁים וּמְלָאכִים אָדָבָר וְאַיְ-בִּי
הַאֲהָבָה הִיְתִי פְנַחַשְׁתָ הַמָּה אוֹ כַּצְלִצְלָל תְּרוּעה : 2. וְכִי

respecting whom He said and bare witness to him. etc., two O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. quotation from Isaiah xliv. 28 (spoken there of Cyrus). 23. יְשֻׁעָה = Jehovah is help, § 263, in Gk. characters Ιησοῦ-, with added case-ending. יְשֻׁעָה ptc. hiph. (יְשֻׁעָה) as subst., Saviour. 24. יוֹחָנָן Jochanan, O. T. John. 25. And what? τί; R.V., but others read τίνα; as indirect interrog. λα אֲנִי הוּא, Gk. οὐκ εἰμὶ ἐγώ. I am too insignificant. 26. who are found in the midst of you; an amplification of the Gk. ἐν ὑμῖν.

1 CORINTHIANS XIII.

1. הַמָּה f. ptc. qal of חַגְּדָה. 6. עִם her rejoicing (is).

תְּהִיאָה-לַי נְבוֹאָה וְאֶרְעָה כָּל-הַסּוֹדוֹת וְכָל-הַדָּעַת וְכֵי
תְּהִיאָה-לַי כָּל-הַאֱמֹנוֹנָה עַד כִּי-אֲעַתֵּיק הַרִּים וְאַיִ-בִּי
הַאֲהָבָה הַיִתִי בָּאָזְן: 3. וְאַס-אַחֲלָק אַת-כָּל-הַוְּנוּ וְאַס-
אַתְּנָה אַת-גּוֹפִי לְשִׁרְפָּה וְאַיִ-בִּי הַאֲהָבָה כָּל-זֹאת לֹא
תֹּועִילִנִי: 4. הַאֲהָבָה מְאַרְכַּת-אָף וְעַשָּׂה חַסְדָּה הַאֲהָבָה
לֹא תִּקְנָא הַאֲהָבָה לֹא תִּתְפְּאַר וְלֹא תִּתְרוֹםֶם: 5. לֹא
תַּعֲשֵׂה דִּבְרִתְפָּלָה וְלֹא תִּבְקַשׁ אֶת אַשְׁר-לָה וְלֹא
תִּתְמַרְמֵר וְלֹא תִּחְשֵׁב הַרְעָה: 6. לֹא תִּשְׁמַח בְּעוֹלָה כִּי
שְׁמַחְתָּה עַם-הָאֱמָת: 7. אַת-כָּל תְּשָׁא אַת-כָּל תָּאַמֵּין
אַת-כָּל תְּקִוָה וְאַת-כָּל תְּסִבֵּל: 8. הַאֲהָבָה לֹא-תִּתְבָּלֵל
לְעוֹלָם אֶק-הַנְּבוֹאות הַנָּה תִּבְטַלְנָה וְהַלְשָׁנוֹת תִּכְלִינָה
וְהַפְּעָת תִּבְטַל: 9. כִּי-קָצָת הַוָּא שִׁידֻעַנוּ וְקָצָת הַוָּא
שְׁגַבְאָנוּ: 10. לִכְבֹּא הַתְּמִימִים אוֹ עַבְור תִּעְבַּר הַקָּצָת:
11. כִּאֲשֶׁר הַיִתִי עַזְלֵל בְּעוֹלָל דִּבְרָתִי כְּעוֹלָל הַגִּתִּי
כְּעוֹלָל חַשְׁבָּתִי וּכִאֲשֶׁר הַיִתִי לְאִישׁ הַסִּירָתִי דִּבְרִי
הַעַזְלֵל: 12. כִּי בָּעֵת מִבְּיטִים אַנְחָנוּ בְּמַרְאָה וּבְחִידּוֹת
וְאַז פְּנִים אַל-פְּנִים: 13. כִּי עֵת יָדַע אַנְיַקְצָהוּ וְאַז כִּאֲשֶׁר
נוֹדַעַת אֶתְךָ אַפְּנִי: 14. וְעַתָּה שְׁלַש-אֱלֹהָה תִּעַמְּדָנָה
הַאֱמֹנוֹנָה וְהַתְּקוֹהָה וְהַאֲהָבָה וְהַגְּדוֹלָה בָּהָן הִיא הַאֲהָבָה:

as Gk. *συγχαιρει*, see R.V. 9. Lit. *For a part is that which we know*, etc. (ψ prefix for אֲשֶׁר). G. and S. translate the verse חַלֵק קָטָן יְדַעַנוּ a little portion we know, etc. 10. inf. abs. with verb, shall utterly vanish away. 11. hiph. of סָרוּ הַקִּוְתִּי. 12. vision means mirror in Ex. xxxviii. 8. חִידּוֹת plur., riddles, sing. in Gk.

323.

HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר-דָּבַר מִקְדָּם פְּעֻמִּים רַבּוֹת וּבְפִנִּים
 שְׁנִים אֶל-אֲבָתֵינוּ בַּיַּד הַגְּבִיאִים דָּבַר אֵלֵינוּ בְּאַחֲרִית
 הַיּוֹם הָאֱלֹהִים בַּיַּד בָּנוֹ: 2. אֲשֶׁר-נָתַן לִיוֹרֶשׁ כָּל וְגַם-
 עָשָׂה בַּיָּדוֹ אֶת-הַעוֹלָמֹת: 3. וְהִוא זָהָר כְּבוֹדוֹ וְצָלָם
 יִשְׁזַׁחֲרֵר וְנוֹשָׁא כָּל בְּדָבָר גְּבוֹרָתוֹ וְאַחֲרֵי עָשָׂתוֹ בְּנֶפֶשׁוֹ
 טְהָרָת חַטָּאתֵינוּ יָשַׁב לִימִין הַגְּדוֹלָה בְּפִטרוֹמִים: 4. וַיַּגְדֵּל
 מִאֶד מִן-הַמְּלָאכִים כַּאֲשֶׁר הַשֵּׁם אֲשֶׁר נִחְלוּ יָקָר הִיא
 מִשְׁלָךְם: 5. כִּי אֶל-מֵי מִן-הַמְּלָאכִים אָמַר מִזּוֹלָם בְּנֵי
 אַתָּה אָנָּי הַיּוֹם יָלַדְתִּיךְ וְעוֹד אָנָּי אֲחִיה-לֵךְ לְאָב וְהִיא
 יְהִי-לֵךְ לְבָנֶךָ: 6. וּבְהַבְיאֹו אֶת-הַבְּכוֹר שְׁנִית לְעוֹלָם אָמַר
 וְהַשְׁתַּחוּ-לֵךְ כָּל-אֱלֹהִים: 7. הַן עַל-הַמְּלָאכִים הִיא
 אָמַר עָשָׂה מִלְאָכִיו רִוחֹת מִשְׁרָתָיו אַש לְהֹת: 8. אַךְ

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. c. noun, without prep., times, acc., § 291 b. שְׁנִים ptc. plur. in later Heb., *manners*. of שָׁנָה to repeat. by means of; Gk. ἐν. in the end of the days, a prophetic formula, Gen. xl ix. 1, Isa. ii. 2, etc. בָּנוֹ the possessive in Gk. See R.V. marg. 2. καὶ τοὺς αἰῶνας. 3. σύστασις substance (not in O.T.), Gk. ὑπόστασις. 4. than that which (for) is theirs. 5. μίζολָם a free translation of ποτέ, ever. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. a second time (Del. applies this to the Resurrection). 7. to the age, the world of men, οἰκουμένην. See Ps. xcvi. 7 (LXX δύγγελοι). 7. in later Heb. surely. Here corresponding with ver. 8, as μὲν . . . δέ. 8. ψήλων with reference to = πρός. See Ps. civ. 4. ptc. piel of שְׁבַת (not used in qal).

עַל־הָבֵן אָמֵר כִּסְאָךְ אֱלֹהִים עֲזָלָם וְעַד שֶׁבֶט מִישָׁר שֶׁבֶט
מִלְכּוֹתְךָ: 9. אֲהַבְתְּ צְדָקָה וַתְּשַׁנָּא רְשָׁעָה עַל־פָּנָן מִשְׁחָה
אֱלֹהִים אֱלֹהִיךְ שְׂנִין שְׂנִין מִחְבָּרִיךְ: 10. וְעוֹד אַתָּה
אָדָן לְצִנִּים הָאָרֶץ יִסְדַּת וּמְעֵשָׂה יִדְיךְ שְׁמִים: 11. הַמִּתְהָ
יָאָבְדוּ וְאַתָּה תַּעֲמֹד וְכָלָם כְּבָגְדִּים יִבְלֹו: 12. כְּלֹבּוֹשׁ
תְּחִלְיִים וַיְתַלְפֵוּ וְאַתָּה הוּא וְשָׁנוֹתְךָ לֹא יִתְמַמֵּי:
13. וְאֶל־מַי מִן־הַמְּלָאכִים אָמֵר מַעֲזָלָם שֵׁב לִימִינִי עַד־
אֲשִׁית אַבְיךָ הַדָּס לְרִגְלֵיךָ: 14. הַלְאֵתָם כָּלָם
רוּחוֹת הַשְּׁרָת שְׁלוֹחוֹם לְעֹזָרָה בְּעֵד הַעֲתִידִים לְרָשָׁת
אַתְּ־הַיְשׁוּעָה:

(*Delitzsch.*)

18. כִּי לֹא־בָּאתֶם אֶל־הָר נְמַשֵּׁש וּבָעָר בָּאָש וְלֹא
אֶל־עַנְןָ וּרְעַפֵּל וּסְעָרָה: 19. וְלֹא לִקְוָל שׁוֹפֵר וְלִקְוָל

8. voc. See Ps. xlv. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at *לְפָנִים*, LXX *κατ' ἀρχάς*. *Lord* might have been rendered according to the tone of the Psalm, or, as preferred by Del., *and Thou* the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change*. The Gk. has two verbs, ἀλίξεις, ἀλλαγήσονται. *and Thou art He*, as Isa. xlvi. 4. *shall not be completed* (קָפֵט), i. e. 'there shall now be an end to them,' expressed by the Gk. οὐκ ἐκλεύψουσιν, 'shall not fail.' 13. See Ps. cx. 1. 14. See Ps. cxviii. 1. *spirits of the ministry* (inf. piel). *m.* 'constructio ad sensum,' § 294. *לְעֹזָרָה* for the aid. The former word generally denotes *Divine service*, the latter *help to men*. Gk. διά, with acc., *for the sake of*. *those who are prepared, or ready* (adj.). *לְרָשָׁת* inf. const. of *הַיְשׁוּעָה*. *יבָשׁ* *the salvation*, emphatic (art. not in Gk.).

הַדְבָּרִים אֲשֶׁר שָׁמַעְיוּ בְּקַשׁוֹ שֶׁלֹּא יוֹסִיף לְדָבָר עַמְּחָם
עוֹד : 20. כִּי לֹא-יִכְלֹג לְשֹׁאת אֵת אֲשֶׁר צָוָה וְאָסַד
בְּהַמָּה תָּגַע בְּהָר סָקָל [או-ירָה תִּרְחָה בְּחָצִים] :
21. וְהַמְּרָאָה הָיָה נֹרָא עַד-מְאָד וַיֹּאמֶר מֹשֶׁה יְגַרְתִּי
וְתִּרְדַּתִּי : 22. כִּי אָסַבְּאָתֶם אֶל-הָר צִיּוֹן וְאֶל-עִיר
אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבָשָׁמִים : 23. וְאֶל-עַצְּרָת
רַבָּות הַמְּלָאכִים וְעַדְתַּה הַבְּכוֹרִים הַקְּתוּבִים בְּשָׁמִים
וְאֶל-אֱלֹהִים שְׁפֵט הַפְּלָל וְאֶל-רוּחוֹת הַצְּדִיקִים הַנְּשָׁלָמִים :
24. וְאֶל-יִשְׁוֹעָ מְלִיאָת הַבְּרִית הַחֲדָשָׁה וְאֶל-דָם הַהְזָאָה
הַמִּיטִיב דָבָר מִדְסִיחָבֵל : 25. לְכָן רָאוּ פָנִיתְמָאָנִי
לְשָׁמָע אֶל-הַמִּדְבָּר כִּי הַז לֹא נִמְלְטוּ הַמְּאָנִים לְשָׁמָע
אֶל-הַמִּדְבָּר עַמְּחָם בָּאָרֶץ אֲפִיכְאָנָהנוּ אָסְנָמָאָן לְשָׁמָע
בְּקוֹל הַמִּדְבָּר מִן-הַשָּׁמִים : 26. אֲשֶׁר קָלוּ הַרְעִישׁ אֲז
אֶת-הָאָרֶץ וְעַתָּה זֶה הַבְּטִיחָה לְאָמֶר עוֹד אֶחָת וְאַנְיִ
מִרְעִישׁ לֹא לְבֶד אֶת-הָאָרֶץ כִּי-גַם אֶת-הַשָּׁמִים :
27. וּזֹה עוֹד אֶחָת שָׁאָמֵר מִשְׁמִיעַ חַלְיוֹת הַנְּרֻעָשִׁים אֲשֶׁר

(שׁ for etc., lit. *He would add to speak with them again* (pleonastic). 20. inf. const. from צָוָה لְשֹׁאת. 21. inf. abs., § 284 a. The bracketed words are omitted in the best copies. 22. very exceedingly, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is *so . . . that*. 23. a living God, Θεοῦ ζῶντος, more forcible without the article. 24. ptc. hiph. of לֹוֹז 'the whole' = all. 25. an addition by way of connective. 26. elliptical, *how much more or how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 27. etc., quoted, with some variation,

הִם עֲשִׂים לְמַעַן יַעֲמֵד אֲשֶׁר אִגְנָנוּ נְרֻעָשׁ : 28. לֹכֶן
 אַנְחָנוּ הַמִּקְבָּלִים מִלְכָוֶת אֲשֶׁר לֹא תָּמוֹת נְבָא-הַנָּא
 בְּתוֹךְהָאָתָה וְנַעֲבֵד בָּה אֱתָה-הָאֱלֹהִים לְרַצּוֹן לוֹ בְּצִנְיָוָת
 וּבְירָאָה : 29. כִּי אֶל-הָיָנוּ אַשְׁאָכְלָה הַוָּא :

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וַיֹּהֵי כָּכְלֹות¹ שֶׁלֶמֶה לְבִנּוֹת אֶת-בֵּית יְהוָה וְאֶת-
 בֵּית הַמֶּלֶךְ וְאֶת כָּל-חַשְׁקָה² שֶׁלֶמֶה אֲשֶׁר חַפֵּץ לְעַשּׂת:
2. וַיֹּרֶא³ יְהוָה אֶל-שֶׁלֶמֶה וַיֹּאמֶר אֶלָּיו שְׁמַעְתִּי אֶת-

from Hag. ii. 6, 7 and 21. 28. (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). 28. חַפֵּץ with potential force, see § 280. נְבָא-הַנָּא cohortative, *let us come now*. בָּה with it, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרַצּוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

¹ Inf. piel of *קָלָה*. ² קָשָׁשׁ desire, pleasure, but חַפֵּץ is perf. qal of an intrans. verb with similar meaning. ³ Niph.

תפלתך⁴ ואת-תחנתך⁴ אשר התחננהה⁵ לפני הקדשתי את-הבית הזה אשר בניתה לשום⁶ שמי-שם עד-עולם והיו עיני ולבבי שם כל-הימים : 3. אתה אם תריד לפני כאשר הלא דוד אביך בתס-⁷ לבב ובישר⁷ לעשות כל אשר צויתיך חקי⁸ ומפטיר⁸ תשמר : 4. ורकמתי את-כסא ממלכתך על-ישראל לעלם כאשר דברתיך על-דוד אביך לאמר לא-יכרת⁹ לך איש מעלה כסא ישראל¹⁰ : 5. אם-שוב¹⁰ תשבען אתם ובניכם מאחרי ולא תשמרו מצותי הקתי אשר נתתי לפניכם והלכתחם ועבדתם אליהם אחרים והשתחויתם להם : 6. והכרתי¹¹ את-ישראל מעלה פני האדמה אשר נתתי להם ואת הבית אשר הקדשתי לשמי אשלה¹² מעלה פני ויהי ישראל למשל¹³ ולשנינה¹⁴ בכל-הימים : 7. והבית הזה¹⁵ כל- עבר¹⁶ עלייו ישם¹⁷ ושרק¹⁸ ואמרו על-מה¹⁹ עשה יהוה בכיה²⁰ לארץ הזאת ולבית הזה : 8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר הוציא את-אבתם מארץ מצרים וייחזקו²¹ באלהים אחרים ושתחוו להם ויעבדום על-כן הביא יהוה עליהם את כל-הרעה הזאת :

⁴ Noun ע"ע with ת. ⁵ Hithp. *he had implored.* ⁶ ‘To join’ = cause to dwell. The sense, *I have prepared for myself a holy place.*

⁷ Subst. (adj. פָּמֶן) ; and subst. יִשְׂרָאֵל directness, rectitude (adj. יִשְׂרָאֵל).

⁸ Plural, with suff. ⁹ Impf. niph. The sense, *There shall not fail.*

¹⁰ Inf. abs. qal. ¹¹ From בְּרַח. ¹² Impf. piel. ¹³ לְ for, with predicative signification. ¹⁴ שְׁנִין a taunt, laughing-stock : from שְׁנִין sharpen.

¹⁵ Nom. abs. ¹⁶ Ptc. qal. ¹⁷ impf. qal of שְׁפָט to be astonished. ¹⁸ = ‘hiss,’ ‘deride.’ ¹⁹ = ‘wherefore?’

²⁰ בְּקָה, from בָּקָה = בָּקָה, and בָּקָה thus. Milel, like בְּקָה (בָּקָה).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST
JUDAH.

1. בן-עשרים ואותה שנה צִדְקִיהוּ¹ במלכו ואותה עשרה שנה מלך² בירושלים: 2. ריעש הרע בעני יהוה בכל אשר-עשה יהוּקִים³ ולא נכנע³ לפני יְרֵמִיהוּ¹ הנביא מפני⁴ יהוה: 3. וגם במלך נבוכדנצר¹ מרד⁵ אשר השבעו⁶ באלהים ויקש⁷ את-ערפו ויאמץ⁸ את-לבבו משוב⁹ אל-יהוה אלהי ישראל: 4. גם כל-שרי הכהנים והעם הרבו¹⁰ למעל-מעל בכל תעבות¹¹ הגוּם ויטמאו¹² את-בית יהוה אשר הקדיש בירושלים: 5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלךיו השכם ושלוח¹³ כי-חמל¹⁴ על-עמו ועל-מעונו¹⁵; 6. ויהיו מלעבים¹⁶ במלך האלים ובווים¹⁷ דבריו ומתחטעים¹⁸ בנביאיו עד עלות¹⁹ חמת-יהוה בעמו עד-לאין²⁰ מרפא²¹: 7. ויעל²² עליהם את-מלך כshedim²³ ויהרג בחוריהם²⁴ בחרב בבית מקדשם²⁵ ולא חמל על-בחור ובתולה²⁶ זקן וושש²⁷ הכל נתן בידו: 8. וכל kali

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

¹ Proper name. ² Verb. ³ Niph., *humbled himself*. ⁴ = according to the command (mouth) of. ⁵ מִרְד (with בְּ = against). ⁶ Hiph. of צָבָע, *made to swear*. ⁷ Impf. hiph. apoc. of קָשַׁה, *stiffen*. ⁸ Impf. piel. מִנְזָב with inf. = ‘that not.’ ¹⁰ Pf. hiph. of בְּבָה, lit. *multiplied to transgress transgression*. ¹¹ תֹּעֲבָה (from עַב) *abominable deed*. ¹² Impf. piel. ¹³ Inf. abs. qal after חַגָּם with adverbial force: ‘earnestly and constantly.’ ¹⁴ *He pitied*, ‘spared,’ with עַל. ¹⁵ *Dwelling*, from עַזָּן. ¹⁶ (only in hiph.) *mocked*, with בְּ. ¹⁷ Ptc. qal. ¹⁸ Hithpol. of קָרַע *derided*, with בְּ. ¹⁹ Inf. const. qal of צָלָה. ²⁰ Lit. till there was nothing of. ²¹ בְּקָא (from מִרְפָּא) *healing*, ‘help’. ²² Hiph. apoc. מִקְדָּשׁ *Chaldeans*, pl. בְּחוּרִים, *a young man*. ²³ בְּחוּר, ‘young man.’ ²⁴ בְּחוּרִים, pl. בְּחוּרִים, *holy place*. ²⁶ ‘Virgin,’ ‘young woman.’ ²⁷ יְלָשׁ *hoary head* = ‘the aged.’

בֵּית הָאֱלֹהִים הַגְּדוֹלִים וְהַקְּטָנִים וְאוֹצְרוֹת²⁸ בֵּית יְהוָה
וְאוֹצְרוֹת הַמֶּלֶךְ וְשָׁרוֹיו הַכָּל הַבָּיא בָּבֶל²⁹: 9. וַיָּשֶׁרְפֹּ
אֶת־בֵּית הָאֱלֹהִים וַיַּתְצֹהֵר³⁰ אֶת חֹמֶת יְרוּשָׁלָם וְכָל־
אַרְמָנוֹתֵיה³¹ שָׁרְפָו בָּאַשׁ וְכָל־כָּלִי מְחַמְדֵיה³² לְהַשְׁחִית³³:
10. וַיָּגַל³⁴ הַשְּׁאָרִית³⁵ מִן־הַחֲרֵב אֶל־בָּבֶל וַיַּהַיו־לָו
וְלַבְנֵיו לְעָבָדים עַד־מֶלֶךְ מֶלֶכֶת פְּרָס³⁶:

327.

EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לְעָבָדי הַמֶּשִׁיחַ¹ לֹא הִתְהַגֵּד אֶחָת² וְלֹא לְשׁוֹן
וְלֹא מִשְׁפָּט אֶחָד לְהַפְּרָדֵם³ מִכָּלְהָאָנָשִׁים: 2. לֹא
יִשְׁבּוּ⁴ בָּעֲרֵיהֶם לְבָרֵם וְלֹא נְלֻעֵג⁵ לְשׁוֹנוֹם מְשֻׁמוּעָם וְלֹא
סְרֵה דְּرָכֵם מִן הָאָנָשִׁים הָאֶחָרִים⁶: 3. לֹא נִמְצָא
לְקָחֵם⁷ בְּחִקְרֵב⁸ הָאָדָם וּבִגְיַעַת⁹ הַעֲרוֹמִים¹⁰ וְגַם לֹא

²⁸ אַרְמוֹן treasure. ²⁹ בָּבֶל Babylon. ³⁰ Piel, broke it down. ³¹ Inf. with לְ, as marking the purpose, so that they ...
caste, palace. ³² מִחְמָדִים, pl. desire, something desired, hence jewel, from חַמֵּד. ³³ Inf. with לְ, as marking the purpose, so that they ...
³⁴ Hiph. = deportavit. ³⁵ The residue from the sword; 'those whom the sword had spared.' ³⁶ פְּרָס, in pause פְּרָס, a Persian, (collective) Persia.

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A. D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

¹ = 'servants of the Messiah,' i.e. Christians. ² Cf. Gen. xi. 1.

³ Inf. niph. of קָרֵר; Gk. διακρίνειν. ⁴ Impf., as denoting repetition.

⁵ niph., barbare locutus est. ⁶ In original, βίον παράσημον ἀσκοῦσι.

⁷ doctrine. ⁸ חִקְרֵב an examination. ⁹ From יְגִיעָה weariness.

¹⁰ Here = inquisitive; in Gk. πολυπράγμων.

מורים¹¹ בתוכם לחת חקותיהם ללמידים¹²:
 4. ישבו¹³ ערים בבני יון¹⁴ איש הארץ אבותיו ולבושים
 ואכלם ככל-סביביהם¹⁵ ואיש יעשה כນשפט עמו
 בכל-דרכיו: 5. וחקת¹⁶ דרכם תפלא¹⁷ בעניי כל-
 האדם ורائهم ישבו¹⁸ עליהם: 6. ישבו את-ארץ
 מולדתם והنم נגרים¹⁹ ירשו את-כל-הטוב כאורה²⁰
 וישאו את-כל-הרע לנכרים: 7. בבשר²¹ יחו ולא
 ילכו בבשר²¹: 8. בארץ מקום מגיריהם ובשמיים בית
 שבתם²²: 9. ישמרו את-החוקים אשר נכתבו לעמים
 ובמעשייהם עזו²³ מן החוקים: 10. אהבו²⁴ את-כל-
 האנשים ועשו²⁵ לכלם: 11. אין יודע את-פעלים
 והשופט מרשותם²⁶ אותם: 12. ניתנו למות ויקומו לחיים
 רשים²⁶ מהם ומעשיהם רבים חסרו כל-דבר ושבעו
 כל-דבר: 13. נשאו חרפה ובחרפה גדול כבודם:
 14. יגדפס²⁷ הרוגל²⁸ ונצדקו ישבו²⁹ את-קללתם
 ומה מדברים³⁰ ברכה: עברת³¹ האנשים תלחץ
 אתם ומה מכבדים³⁰ את-بني אדם: 15. ייטיבו³⁰
 והנה בני מות³² מהם כמרעים ויום ההרגה³³ ביום
 שמחה וכיום הצלת³⁴ נפחים: 16. היהודים ילחמו³⁵

¹¹ Teachers, ptc. hiph. of יְרַח; whence also הָרַח. ¹² Learners, ptc. qal pass.

¹³ Impf., as denoting repetition. ¹⁴ πόλεις Ἐλληνίδας, Javan, Ionia.

¹⁵ Loca circumjacentia. ¹⁶ Κατάστασις τῆς ἑαυτῶν πολιτείας.

¹⁷ Niph. ¹⁸ From פְּנָמֶם. ¹⁹ οὐ πάροικοι. ²⁰ אֲזֹרָה *indigena*; sing. coll.

²¹ Flesh, in two meanings. ²² Ἐπὶ γῆς διατρίβουσιν ἀλλ᾽ ἐν οὐρανῷ πολιτεύονται.

²³ From עִזּוֹ. ²⁴ Pf. with the signification of the present, as with many other verbs of like signification in this connection.

²⁵ Pual. ²⁶ From רֹשׁ. ²⁷ Piel. ²⁸ The slanderer, qal ptc.

²⁹ They listen to their reviling; κολάζονται. ³⁰ Ptc. piel. ³¹ צְבָרָה

ὑβρίσ. ³² Sons of death, ‘condemned to die.’ ³³ slaughter.

³⁴ deliverance; κολαζόμενοι χαίρουσιν ὡς ζωποιούμενοι. ³⁵ Niph.

בָּהֶם כַּאֲשֶׁר בְּגּוּיִם וּבְנֵי יֹון רַדְפּוּ אֶתְכֶם וְלֹא יְדֻעּוּ
אִיבְּיהֶם לְדָבָר לִמְהֵי יְשָׁנָאָוּם :

VI. הנה בדבר אחד אגד³⁶ נפש האדם בגויה
כעבדי³⁷ המשיח באנשיט : 2. כי ישבה הנפש בגויה
ולא הייתה מגויה : 3. והם ישבו בחילד³⁸ ולא היו
מחדר : 4. לא נראית הנפש ונסגרה בבשר הנראה
וגם הם נודעו בשבתות³⁹ באנשיט ויראת אלחים אשר
בם לא תודע : 5. שנא הבשר את-הנפש חنم⁴⁰ ונלחם
ביה : 6. כי עצרה⁴¹ הנפש את-הבשר לעשות כתאותו⁴²
ואת-למודי המשיח שנאו האנשיט כי עצרים מן
ההוות⁴³ : 7. הנפש אהבה את-הבשר השנא ואת-
בדיו⁴⁴ ועבדי המשיח אהבו את-השנאים : 8. נסגרה
הנפש בבשר והוא מכללה⁴⁵ את-הבשר כן נעצרים
אליה בארץ בית כלא⁴⁶ והם מכללים את-הארץ :

³⁶ Απλῶς δ' εἰπεῖν. ³⁷ . . . פְּנִים, see Vocabulary. ³⁸ πέλδη αἰών.

³⁹ Inf. constr. ⁴⁰ Μηδὲν ἀδικουμένη. ⁴¹ עַצֵּר to restrain, shut in;
sometimes with לְ of that which is checked, as 2 Kings iv. 24. ⁴² פָּאָזָה desire,
longing. ⁴³ בְּדֵד lust. ⁴⁴ בְּדִים (from בְּדַד to sever), parts of
the body, limbs, members. ⁴⁵ Συνέχεια. ⁴⁶ גִּיחַ בָּלָא prison.

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN
SIRA (ECCLESIASTICUS) *.

. Place the accents, athnach for the half-verse and silluq for the end,
on the tone syllables.

CHAPTER XLIV. 1-15.

שבח¹ אבות עולם

1	אהללה נא אנשי הסדר
2	רב כבוד חלק להם ² עלין
3	דורו ³ ארץ במלכותם
3*	היעצים ⁴ בתבונתם
4	שרי גוים במצמתם
4*	חכמי שיח בספרותם
5	חוקרי מזמור על חוק ⁶
6	אנשי חיל וסומני ⁷ כח
7	כל אלה בדורם נכבדו ²
8	יש מהם הניחו ⁸ שם

נושאי משל בכתב
ושוקטים על מכונותם
ובימיהם תפארתם
להשתענות⁹ בנחלתם

CHAPTER XLIV. 1-15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

¹ TITLE, שְׁבָח *praise*: see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc.

² Added from margin. ³ Prob. (marg.) ptc. qal of רֹדֶה *to have dominion over*, as Gk. κυριεύοντες. ⁴ Counsellors (Isa. ix. 5). ⁵ In their searchings out (cf. Ps. xcv. 4). The Gk. must have been rendered from a different text.

⁶ קִוּ (marg.) *measure or rule* (see Ps. xix. 5). ⁷ וְסַמּוּכִי (marg.) *supported*; Gk. κεχωρηγημένοι, *furnished*.

⁸ Hiph. of נָתַן *to bequeath* (cf. Eccles. ii. 18). ⁹ Marg. *to narrate*, hithp. inf. of שָׁעָה.

9 וַיֹּשֶׁת מֵהֶם אֲשֶׁר אִין לוֹ זָכָר וַיֵּשֶׁבּוּ כְאַשְׁר שָׁבְתוּ
 וּבְנֵיהֶם מַאֲחֶרֶי הֶם
 10 וַתִּקְוְתֶם לֹא תִשְׁבַּת¹⁰ וַנְחַלְתֶם לְבָנֵי בָנִים
 וַצְדַקְתֶם לֹא תִשְׁכַּח¹¹ וַשְׁמָותֶם יְהִי לְדוֹר וְדוֹר¹²
 11 עַמְ זָרָעַט נָאָמַן טָוּבָם
 12 עַד עַוְלָם יַעֲמֵד זָכָרָם
 13 גּוֹיִתְיָהֶם שָׁכְבָו בְּשָׁלָוָם
 14 חַכְמָתֶם תְּשִׁנָּה עַדָּה
 15 וְתַהֲלַתֶם יִסְפֵּר קְהַל¹³

329. SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna¹, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of *תֹּרְהָה* *Law*, without the article, almost as a proper name; (2) the relative •שָׁ, see § 296 f, in its wider use as a conjunction, with *אֲשֶׁר לִ (שֶׁל)* as a preposition governing the genitive; (3) the very common occurrence of the termination *וֹת* in abstract nouns and substantivized infinitives; (4) the plural *וּ* instead of *וּם*. The editions, however, greatly differ in this last respect.

¹⁰ *Their hope shall not perish*; Gk. ὅντις δικαιοσύναι οὐκ ἐπελήσθησαν, ‘whose righteous deeds have not been forgotten.’ ¹¹ MS. here defective; verb inserted impf. niph. ¹² Verse supplied from Gk. ¹³ Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

¹ See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack’s edition.

(1) Preface (ch. i. § 1).

משה קבל¹ תורה מסיני² . ומסרה ליהושע . ויהרשו
לזקנים . וזקנים לנביאים . ונביאים מסורה³ לאנשי
כנסת⁴ הגדולה . הם אמרו שלשה דברים : היו
מתוונים ברין . והעמידו תלמידים הרבה . ועשו סיג⁵
לتورה :

(2) Pillars of the World (ch. i. § 2).

(*Simon the Just.*)

על שלשה דברים העולם עומד על התורה ועל
העבודה⁶ ועל גמilot⁷ חסדים :

(3) Dutiful Service (ch. i. § 3).

(*Antigonus of Soko.*)

אל תהי כעבדים המשמשין את הרב⁸ על מנת⁹
לקבל פרס¹⁰ . אלא¹¹ היי כעבדים המשמשין את הרב
שלא על מנת לקבל פרס ויהי מורה שמים¹² עליויכם :

(4) Golden Silence (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כל ימי גידלתי בין החכמים ולא מצאתי לגוף¹³ טוב
משתיקה¹⁴ . ולא המדרש¹⁵ הוא העקר אלא המעשה .
וכל המרבה דברים מביא חטא :

¹ Piel. ² From Sinai. ³ פָּרָס (later Heb.) delivered. ⁴ קָנְסַת
synagogue : see verb, Esther iv. 16. ⁵ מִסְגֵּן (later Heb.) a fence. ⁶ עֲבֹדֶת Divine
service. ⁷ The requital, or bestowal of. ⁸ Lord, dominus. ⁹ עַל-מִנְחָה (ל)
with a view to. ¹⁰ פָּרָס recompence. ¹¹ אֶאָלֶא but, sondern. ¹² שָׁמִים
heaven, continually in later Heb. metonymy for God. ¹³ גִּימָךְ (later
Heb.) a body, a man. ¹⁴ Silence, from שְׁמָקָה study, learning,
from דָּרְשׁ.

(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד . על הדין ועל האמת ועל השלום שנאמר¹⁶ 'אמת ומשפט שלום שפטו בשעריכם':

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד¹⁷ תורה עם דרך ארץ¹⁸ שגיעה¹⁹ שנייהם משכחת²⁰ עון וכל תורה שאין עמها מלאכה סופה²¹ בטלת וגוררת²² עון:

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך . כדי²³ שיעשה רצונך כרצונו . בטל²⁴ רצונך מפני רצונו כדי שיבטל רצון אחרים מפני רצונך :

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים . והשניר הרבה . ובעל הבית דוחק²⁵: לא עלייך המלאכה לגמור . ולא אתה בן חורין²⁶ להבטל

¹⁶ § 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. ¹⁷ *Study*; cf. Talmud. ¹⁸ *worldly business or care*. ¹⁹ the practice of (עַמְעָת) with 'שׁ'. ²⁰ Hiph. ptc. of *שׁבַח*. ²¹ (At) the end of it = *at length* (post-biblical). ²² Fem. ptc. segholate form; 'involves' or *occasions*. ²³ *כִּי*, followed by 'שׁ', *in order that*. ²⁴ Piel, 'cause to cease,' cf. Eccles. xii. 3; *annul*. ²⁵ Ptc. of *דַחֲקָה* to 'urge, press on,' *urgent*. ²⁶ 'Son of nobles'; *free*.

ממנה . אם למדת תורה הרבה נותנין לך שכר הרבה ²⁷ . ונאמן ²⁸ הוא בעל מלאכתך שיטלים לך שכר פועלתך . ודע שמתן שכון ²⁹ של-צדיקים לשלтир לבוא : ³⁰

(9) Root and Branch (ch. iii. § 17).

(R. Lazar ben 'Azariah.)

כל שחכמו מרובה ממעשו למה הוא דומה ³¹ . לאילן ³² שענפיו מרובין ושרשיו מועטין . והרוח באה ועוקרטו והופכתו על פניו [שנאמר ³³] 'והיה כערער בערבה ולא יראה כי יבוא טוב . ותן חרים במדבר הארץ מלחה ולא תשב'] וכל-שמעיו מרובין מהחכמו למה הוא דומה לאילן שענפיו מועטין ושרשיו מרובין . אפלו ³⁴ כל הרוחות שבעוולם באות ונושבות בו . אין מזויות אותו מקום :

(10) Intrusions (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה ³⁵ את חברך בשעת כעסך . ואל תנחמו ³⁶ בשעה שציתו ³⁷ מוטל לפניו ואל תשאלו לו בשעת נדרו . ואל השתדל ³⁸ לראותו בשעת קלקלתו :

²⁷ As adj., *much*. ²⁸ Ptc., as present, see § 276 e. ²⁹ Suffix redundant: 'that their reward,' i. e. that of the righteous. ³⁰ The 'time to come'; either *coming days* or the *future life*. ³¹ *To what is he like?* cf. Luke xiii. 18, &c. ³² אֵילָן Chaldee, *a tree*. ³³ The quotation (Jer. xvii. 6) is omitted in many copies. ³⁴ post-biblical, *even though*.

³⁵ *Conciliate*, as Job xx. 10 (piel). ³⁶ Cf. Isa. xxii. 4. ³⁷ שְׁפַתּוֹ (qal ptc.). ³⁸ Hithp. of שָׁבֵל (post-biblical) *to endeavour*. ³⁹ Noun from קָלֵל, *light esteem, disgrace*.

(ii) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(*R. Jehoshua ben-Levi.*)

ה תורה נקנית באربעים ושמונה דברים . ואלו הן :
 בתלמוד בשמיעת⁴⁰ האוזן בעריכת⁴¹ שותים בבין
 הלב בשכלות⁴² הלב באימה⁴³ ביראה בענווה בשמהה
 בטהרה בשימוש⁴⁴ חכמים בדקוק⁴⁵ חבריהם ובפלפול⁴⁶
 התלמידים בישוב⁴⁷ במקרא⁴⁸ במשנה⁴⁹ במעט
 סחורה⁵⁰ במעט דרך ארץ במעט תענוג במעט שנה
 במעט שיחה במעט שחוק באך אחים⁵¹ בלב טוב
 באמונה⁵² חכמים בקבלה היסוריין⁵³ : המכיר את
 מקומו . והשמה⁵⁴ בחלקו . והעשה סיג⁵⁵ לדבריו .
 ואין מהזיך טובה לעצמו⁵⁶ . אהוב אוהב את המקום .
 אהוב את הבריות⁵⁷ . אהוב את הצדקות אהוב את
 המישרים⁵⁸ . אהוב את התוכחות⁵⁹ . ומתרחק מן
 הנבוד . ולא מגים⁶⁰ לבו בתלמודו . ואין שמה
 בהוראה⁶¹ . נושא בעול⁶² עם חברו . ומכירע לנפ
 זכות⁶³ . ומעמידו על האמת . ומעמידו על השлом

See note in
Addenda Et
Corrigenda

⁴⁰ Const. of 'hearing,' *attention* (post-bibl.). ⁴¹ Const. of *שְׁמִיעָה* 'preparation.' ⁴² *שְׁגָל* = *discernment* 1 Chron. xxii. 12. ⁴³ See Prov. xx. 2. ⁴⁴ *שְׁטוֹפּוֹשׁ* 'attendance upon.' ⁴⁵ *דַקְקָק* (*to crush*). ⁴⁶ *פָלָפּוֹל* (*keen disputation*, *to divide, split*). ⁴⁷ *יִשּׂוּב* 'sedateness' (*to sit*). ⁴⁸ *מִקְרָא* (*reading*, i. e. of Scripture; see Neh. viii. 8). ⁴⁹ *Mishnah*, the Second (Law): a post-biblical word and idea. ⁵⁰ *סְחֻרָה* (*traffic* (Ezek. xxvii. 15)). ⁵¹ *Long-suffering*. ⁵² Const., *confidence in*. ⁵³ *By acceptance of the (appointed) chastisements*. ⁵⁴ Adj. *joyful*. ⁵⁵ See note 5, p. 221. ⁵⁶ 'Goodness,' or *merit, to himself*. ⁵⁷ 'Creations' (cf. Num. xvi. 30), i. e. *all created things*. ⁵⁸ *Uprightness* (only in pl. Prov. i. 3; ii. 9, etc.). ⁵⁹ *Admonitions, reproofs* (Prov. vi. 23). ⁶⁰ Hiph. ptc. (*with over-estimates himself*). ⁶¹ *Information, lore*, especially ritualistic. ⁶² *בַּעֲול a yoke*; the *בַּעֲול redundant*, as Job vii. 13. ⁶³ *סֶף זִכְרָה* (*scale of merit* (post-biblical, from *זִכָּה to be pure, faultless*)).

ומתיישב⁶⁴ לבו בתלמודו . שואל ומישיב⁶⁵ שוטע ומוסיף . הלומד על מנת ללמד⁶⁶ והלומד על מנת לעשות . המחנים את רבו⁶⁷ והמכין⁶⁸ את שמועתו . והאומר דבר בשם אומרו . הא⁶⁹ למדת כל האומר דבר בשם אומרו מביא גאולה⁷⁰ לעולם . שנאמר 'ותאמיר אסתר⁷¹ למלך בשם מרדי' :

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתה מהלך בדרך ונגע بي אדם אחד . נתן לי שלום⁷² והחזירתי⁷³ לו שלום . אמר לי רבי מאיזה⁷⁴ מקום אתה . אמרתי לו מעיר גודלה של חכמים ושל סופרים אני . אמר לי רבי רצונך⁷⁵ שתדור⁷⁶ עמו במקומו ואני אתן לך אלף אלפיים דינרי⁷⁷ זהב ובנין טובות ומרגליות⁷⁸ . אמרתי לו בני אם אתה נותן לי כל-כספי זהב ובנין טובות ומרגליות שבעולם אין לך אלא במקום תורה . ולא עוד שבעה⁷⁹ פטירתו⁸⁰ של אדם אין מיליון⁸¹ אותו לא כסף ולא זהב ולא בניים טובות

⁶⁴ Hithp. of יִשְׁבַ, post-biblical, settles himself down. ⁶⁵ Answering, as Prov. xviii. 13; xxiv. 26. ⁶⁶ Piel, to teach. ⁶⁷ His master (learning from the disciple). ⁶⁸ פון מבחן ptc. piel, later Heb., from steadfastly directing (his heart) to. ⁶⁹ Interj. lo! ⁷⁰ Or, גָאֵלה redemption, deliverance. ⁷¹ See Esther ii. 22. ⁷² Formula of salutation. ⁷³ Hiph. of חָזֵר, post-biblical, to return. ⁷⁴ Whence? מִקּוֹם pleonastic. ⁷⁵ (If it be) thy pleasure. ⁷⁶ That thou dwell, Ps. lxxxiv. 11. ⁷⁷ Dinars. ⁷⁸ pearls. ⁷⁹ שעה const. of moment, from verb 'to glance' (Augenblick). ⁸⁰ פְטִירָה departure, death. ⁸¹ Ptc. piel of לְהַ to accompany.

וּמְرַגְּלִוֹת אֶלָּא תֹּרֶה וְמַעֲשִׂים טּוֹבִים בַּלְבֵד⁸² . שֶׁנָּאָמָר⁸³
 'בַּהֲתַהֲלֵךְ תְּנַחֶה אָוֹתֶךָ' . בַּשְּׁכֵבֶךְ תְּשֻׁמָּוֹר עַלְיךָ .
 וְהַקִּיצּוֹת הָיָא תְּשִׁיחֵךְ' . 'בַּהֲתַהֲלֵךְ תְּנַחֶה אָתֶךָ'
 בְּעוֹלָם הַזֶּה . 'בַּשְּׁכֵבֶךְ תְּשֻׁמָּוֹר עַלְיךָ' בְּקָבֵר . וְהַקִּיצּוֹת
 הָיָא תְּשִׁיחֵךְ לְעוֹלָם הַבָּא . וְכֵן כְּתוּב בְּסְפַר תְּהִלִּים
 עַל יָדֵי דָוד מֶלֶךְ יִשְׂרָאֵל⁸⁴ . 'טּוֹב לִי תּוֹרַת פִּיךְ מְאַלְפִּי
 זָהָב וּכְסָף' . וְאָוָمֵר⁸⁵ 'לִי הַכְּסָף וּלִי זָהָב נָאָם יְיָ
 צְבָאוֹת' :

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi–xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by **יְהֹוָה**.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, ¹to rule ²over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not ³for ever, but righteousness endures ⁴from generation to generation. 7. Break in pieces the arm ⁵which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. ⁶How long, O sluggard, wilt thou sleep?

⁸² בְּלַבֵּד with pref., *alone*. ⁸³ Prov. vi. 22. ⁸⁴ Ps. cxix. 72.

⁸⁵ Hag. ii. 8.

EXERCISE I.

¹ Inf. const. with לְ . ² בְּ . ³ לְעוֹלָם . ⁴ לְדוֹרֶה דָוֶר . ⁵ Ptc. with article. ⁶ עַד־מַתִּי properly 'till when?'

Exercise ii.**331. STRONG VERBS: NIPHAL.** (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. ¹He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. ²Jeroboam was made king instead of ³Rehoboam.
8. What is man? A breath which death ⁴can destroy daily.
9. They slept heavily and were refreshed.

Exercise iii.**332. STRONG VERBS: PIEL AND PUAL.**

(See Exercise xviii, p. 84.)

1. The LORD ⁵requites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the ⁶good from the LORD; shall we not also take the ⁶evil?
6. Great is the LORD, and ⁷greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
10. If thou wilt keep the law, thou shalt dwell in safety.
11. ⁸He who is exalted by the LORD ⁹will surely be great.

EXERCISE II.¹ Ptc. with article.² מִרְבַּעַת.³ רַחֲבָעַם.⁴ Express by impf.**EXERCISE III.**⁵ Impf. (to signify what is usual). ⁶ Feminine. ⁷ מֵאָמֹר after the verbal form.⁸ Ptc. with article.⁹ Inf. abs., and verb.

Exercise iv.**333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.**

(See Exercise xix, p. 87.)

1. ¹ Deal justly with the poor and miserable; as God also will deal justly ² with you. 2. Are not ³ the orphan and oppressed committed to God? 3. Righteousness ⁴ exalts a people, and to follow after peace will ⁵ make a man blessed. 4. Walk before the LORD ⁶ and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and ⁷ was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not ⁸ in the evil day.

Exercise v.**334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.**

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: ⁹ I will speak, perhaps ¹⁰ there may be found ten just persons in this city. Wilt Thou destroy the city if ¹¹ these ten are found therein? 2. Then the LORD ¹² destroyed the city, since these ten were not found therein. 3. Adam said: ¹³ I will hide myself, because I have done ill. 4. Man has been made king upon the earth, ¹⁴ to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.

¹ Hiph. of קָרַצְתִּי with accusative. ² אֶחֱקָם. ³ Collective sing.

⁴ Impf. piel of בָּגַבְתִּי. ⁵ Piel of אָשַׁר. ⁶ נָהָיהּ. ⁷ Hoph. of שָׁלֵם followed by הִ. ⁸ Repeat the article, with subst. and adj.

EXERCISE V.

⁹ Cohortative form of בָּגַר. ¹⁰ Impf. niph. of אָשַׁר with הִ paragogic.

¹¹ Article. ¹² Impf. with הִ consec. ¹³ Cohortative niph. or hithp. from סַפֵּר. ¹⁴ Inf. with הִ, and followed by הִ.

Exercise vi.

335. THE VERB WITH SUFFIXES.
(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD.
2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) ¹ had rendered to him.
3. As the tempest ² carries away a leaf, thus will God visit the transgressor and carry him away.
4. He who observes prudence, ³ she will watch over him and deliver him.
5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of ⁴ affliction; and we will praise Thee from generation to generation.
6. Let us meditate ⁵ day by day on the kindness which the LORD has shown ⁶ to us, who has impelled us to the right and given ⁶ us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).
(See Exercise xxiv, p. 102.)

1. ⁷ Men and ⁷ beasts, one God has created them.
2. From (my) youth have I learned the law, and it is to be kept until death.
3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us.
4. I have known and proved thee; and I have chosen thee, ⁸ thou friend of my youth.
5. Righteousness will support and establish him; he will sleep in peace.
6. God considereth ⁹ the poor, and will support them and deliver from violence.
7. The flood has destroyed every living thing, man and beast together: ¹⁰ it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

¹ The pf. stands also for the plupf. ² Impf., denoting what is usual.
³ חָצֵר עַלְיוֹן. ⁴ Employ the article. ⁵ יּוֹם וָיּוֹם. ⁶ לְנִי.

EXERCISE VII.

⁷ Sing. collective. רְעֵב נְעָמֵן. ⁸ גָּלִים. ⁹ גָּלִים. ¹⁰ Use nominative
abs.: 'Noah, him the Lord has saved.'

Exercise viii.

337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. ¹It is well with the man who has given food to him who hated him, when he ²was hungry. 4. ³Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon ⁴the rich as upon ⁴the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who ⁵created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of ⁶others. 9. ⁷Ye who forget God will be altogether forgotten.

Exercise ix.

338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and ⁸makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD ⁹makes rich. 5. Even a fool, ¹⁰if he be silent, ¹¹is regarded (as) wise. 6. ¹²Continue not in an evil matter. 7. ¹³How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of ¹⁴their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

EXERCISE VIII.

¹ Say, '(O) the blessedness of,' פָּרַשׁ plur. const. ² רְצִיבָה. ³ Say, 'Are there to the images?' etc. ⁴ Sing. collective. ⁵ 'Planted': use ptc. and article. ⁶ אֶחָרִים. ⁷ Ptc. in const. state: 'Ye forgetters of.'

EXERCISE IX.

⁸ ptc. hiph., properly 'depriving.' ⁹ Impf. hiph. ¹⁰ Ptc. hiph. from חֲרֵשׁ. ¹¹ Impf. niph. from חֲשַׁבָּה. ¹² with צְמַד. ¹³ עֲדַמְתִּי. ¹⁴ Inf. const. from אָבֹד, with suff.

¹ whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. ²I will surely forsake the wicked and ³destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. ⁴When David heard ⁵that Saul had fallen, ⁶he took hold of his garments and rent them.
2. Jacob said to Esau, Swear unto me; and he sware unto him.
3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, ⁷I flee from the face of Sarah, ⁸my mistress.
4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people.
5. The generation of the upright ⁹shall be blessed.
6. Hate ye the evil, and love the good.
7. Thy right hand, LORD, will uphold me: ¹⁰cleanse me, and I shall be clean.
8. Sustain ye the wretched.
9. Love ye truth and peace.
10. He who sows the wind will reap the whirlwind.
11. Offer unto the LORD thanksgiving.
12. When ¹¹Adonizedek heard that Joshua had taken ¹²Ai, then he sent to the kings of the country, and they gathered themselves together and fought against ¹³Gibeon.
13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor.
2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

¹ אָשַׁר . . . אָתֹה .

² Use inf. abs.

³ Piel from בְּבִד.

EXERCISE X.

⁴ ‘In the hearing of David’: inf. const. ⁵ כִּי. ⁶ Say, ‘and he took hold’ (impf. with vav consec.), hiph. of חִזֵּק followed by בְּ. ⁷ ‘Fleeing I (am)’: ptc. fem. qal from בָּרַח. ⁸ בְּבִרְתָּה with suff. ⁹ Pual of בָּרַךְ. ¹⁰ Piel of טָהָר. ¹¹ אֲדֹנִי־צָרָק. ¹² קָעֵי. ¹³ גָּבָעָוּן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. ¹After Jacob had fled, the thing was told to ²Laban, and he took his servants, pursued after Jacob, and reached him upon ³the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The ⁴stations of Israel in the wilderness ⁵are written in the Book of the Law of Moses. 3. The LORD is ⁶long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and ⁷clothed them (therewith). 6. Laban said to Jacob, I will give thee ⁸Rachel to wife, for it is better ⁹that I should give my daughter to thee, than ⁹that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they ¹⁰should come near to the altar of the LORD and give their gifts ¹¹day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

¹ בָּאֵשׁ בְּרַחֲצָעַקְבָּן ² לְבָנָן ³ כָּרְכָלָעַד.

EXERCISE XII.

⁴ מִפְּעַמָּה from פָּעַם, 'break up (as a camp),' pl. const. מִפְּעָמִים. ⁵ Ptc.: omit are.

⁶ אֶלְגָּדָע אֶפְּרַיִם. ⁷ Hiph. of לְבָשָׂת.

⁸ רְחַלְתִּי. ⁹ Say, 'my giving . . . is better.' ¹⁰ שְׁנָנָה with לְ.

יֹם נִיּוֹם

¹an Amalekite. Then David spake to him thus: How? ²wast thou not afraid to ³stretch forth thy hand to destroy ⁴the anointed of the LORD? 2. In the wilderness the men of Israel ⁵cried against Moses, and said, ⁶Would that we might be fed with flesh! We remember the flesh, which we ⁷used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, ⁸Whence ⁹may I have flesh to give to all this people, ¹⁰which says, ¹¹Give us flesh ¹²that ¹³we may eat? And the LORD sent ¹⁴quails, and they gathered and eat (them). 4. ¹⁵The people have said, We will ¹⁶rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob ¹⁷had got possession of the blessing from Esau, Esau said, ¹⁸I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, ¹⁹to Charan, and dwell with him ²⁰until the anger of Esau subside. 3. ²¹So Jacob went forth, and went toward Charan. 4. ²²At the time of evening he lay down, and dreamed, and behold, a ladder was placed ²³on the earth, and its top ²⁴reached even to heaven; and the angels of God ²⁵were descending ²⁶on it; and behold the LORD stood ²⁷above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How ²⁸fearful is

EXERCISE XIII.

¹עֲמָלֵקִי. ²נְבָאַת a verb נָאַת and פָּאַת. ³נְלֹאַשׁ inf. const. with נָאַת. ⁴מֶשִׁיחַ (the same word as *Messiah*). ⁵קָצֵץ with נָאַת. ⁶Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. ⁷Simply, 'ate'; impf. for what is customary. ⁸מְאִין. ⁹'Is to me.' ¹⁰Ptc. qal. ¹¹Strengthened imper. with ה. ¹²Say, 'and.' ¹³Cohortative with ה. ¹⁴שְׁלֵיו (as *q'eri*) sing. collective. ¹⁵Plural. ¹⁶נְפָאַת piel cohortative.

EXERCISE XIV.

¹⁷לְקַח with acc. and מִן. ¹⁸Cohortative of קָרְבָּן. ¹⁹נְרָן with ה local. ²⁰Say, 'until the turning back of (inf. const.) the wrath,' חָמָה. ²¹וְיִצְאָה. ²²נָאַת. ²³אָרַץ with ה local. ²⁴Ptc. hiph. from נְגַע. ²⁵Ptc. act. qal. ²⁶גָּזָב. ²⁷עַלְיָה. ²⁸Ptc. niph. of נְגַע.

this place; it is the house of God and the gate of heaven.

6. Whither shall I go from thy Spirit, O LORD? if ¹I ascend into heaven, Thou art there: and ²would I make my bed in Sheol, ³lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. ⁴We will arise, and go hence.
2. He who trusts in the LORD shall not be confounded.
3. God will not allow His goodness to fail and His covenant to change.
4. ⁵Take heed to your ways.
5. ⁶He who kills ⁷unintentionally, ⁸shall not be put to death: ⁹he shall flee to a city of refuge from ¹⁰the avenger of blood, and dwell in that city till the death of ¹¹the High Priest: then shall the manslayer return to his own city, ¹²from whence he had fled.
6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil.
7. ¹³I called on the LORD; and He ¹⁴placed my feet upon a rock.
8. The ¹⁵laziness of the sluggard will destroy him.
9. ¹⁶I trust in Thee: ¹⁷I would not be confounded.
10. From this tree, said God, ye shall not eat: and ye shall not touch it, ¹⁸lest ¹⁹ye die.
11. But the serpent said, Ye ²⁰will not surely die.
12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

¹ Impf. qal of קָרַב. ² Say, ‘I spread out (impf.) Sheol, נְאֹלֶת, (beneath me).’ ³ Say, ‘behold Thee!'

EXERCISE XV.

- ⁴ Cohortative in both verbs.
- ⁵ Say, ‘Set (the) heart upon’ (עֲלֵךְ).
- ⁶ Ptc. qal of יָדַע. ⁷ ‘Without knowledge,’ בִּלְבָדִיד, בִּלְעָד. ⁸ Hoph. of מִזְחָה. ⁹ Jussive of נִסֵּךְ. ¹⁰ גָּאֵל הַקָּרְבָּן. ¹¹ Say, ‘the great priest.’
- ¹² Say, ‘which . . . from thence.’ See § 297 a.
- ¹³ Piel of שׁוּעַ (לְאַפְתַּח).
- ¹⁴ Shortened impf. form of עָמַד hiph. ¹⁵ עַצְלָה. ¹⁶ בְּטַח בְּ, present here by perfect; see § 278.
- ¹⁷ Cohortative.
- ¹⁸ בְּנֵי with impf.
- ¹⁹ Termination י.
- ²⁰ Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer¹ no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou² liftest up my head: I will praise Thee³ among the people. 16. Forgotten, as a dead man, is the unfortunate: O God!⁴ haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18.⁵ Abel also brought an offering from his flock. 19.⁶ After forty⁷ days, the waters bore up the ark, and⁸ it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. ⁹When God created the heaven and the earth, He said,¹⁰ Let the dry land appear, and it was so; and, Let the earth¹¹ make the tender grass to grow; and the earth¹² brought forth grass, and herb, and trees which¹³ bear fruit. 3. Heal me, O God, and I shall be healed. 4. ¹⁴Before the servant of Abraham¹⁵ had ended speaking,¹⁶ behold¹⁷ Rebekah came out¹⁸ with her pitcher upon her shoulder; and she went down¹⁹ to the well and²⁰ filled her pitcher, and came up. 5. God is nigh unto all who call upon Him²¹ in truth. 6. David said unto²² Mephibosheth, the son of Jonathan, Fear not, for²³ I will surely do kindness²⁴ to thee for the sake of Jonathan, the beloved of my soul; and

¹ אָנֹ... עֹז. ² 'Causest my head to arise'; hiph. of קִוּם. Might also be expressed by pilel of רְוִים. ³ 'In the midst of,' בְּגָרְבָּה. ⁴ Imper. of שָׁׁחַד with strengthening הֵן. ⁵ חֶבְלָה. ⁶ Say, 'at the end of,' צָמַת.

⁷ Sing.; see § 267 d. ⁸ Impf. qal of רְוִים.

EXERCISE XVI.

⁹ Say, 'In God creating,' inf. const.	¹⁰ Impf. niph. (jussive).
¹¹ 'Make to grow': impf. hiph. (jussive).	¹² Say, 'caused to proceed'
(hiph. of בָּזָע).	¹³ 'Make,' חֲשַׂפֵּת. ¹⁴ with perf. טְרַמָּה.
¹⁶ Say, 'and behold.'	¹⁷ רְבָקָה. ¹⁸ Say, 'and.'
ה local.	¹⁹ Use כְּלָה. ²¹ בְּ = according to.
²⁰ Piel of כְּלָה.	²² מִפְּרַשְׁת
²³ Use inf. abs.	²⁴ 'With.'

thou shalt eat bread ¹ at my table constantly. Then Mephibosheth ² bowed down to him, and said, What is thy servant that thou hast ³ inclined thyself to him ?

Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. ⁴ He who inclines his ear to wisdom will live in honour. 3. When sinners ⁵ would seduce you, follow not their counsel. 4. Bad, bad, ⁶ says ⁷ the buyer. 5. ⁸ Teach me, LORD, and lead me in Thy righteousness. 6. God said, ⁹ Let there be light, and there was light. 7. In the whole of ¹⁰ Edom David placed ¹¹ garrisons; and all Edom was subject to David, and the LORD ¹² caused David to prosper in all that he attempted. 8. From the shepherds of ¹³ Nabal was ¹⁴ nothing ¹⁵ missing, ¹⁶ as long as they were on ¹⁷ Carmel. 9. When ¹⁸ Ishbosheth had finished his speech, then was ¹⁹ Abner wroth ²⁰ because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge ²¹ between me and thee, and ²² look upon and ²³ plead my cause.

¹ 'On,' **עַל**. ² Hithp. of **הִחְשַׁדָּה**; see § 206, Obs. 1. ³ 'Turned' (**פָנָה**).

EXERCISE XVII.

⁴ Ptc. hiph. of **נִטָּה**. ⁵ Impf. piel of **חִתָּה**. ⁶ Impf. ⁷ Ptc. qal of **קָנָה**. ⁸ Impf. hiph. of **יָרָה**. ⁹ Impf. jussive. ¹⁰ **אֶלְמָם**. ¹¹ **גָּזִיבִים**. ¹² Hiph. of **יָשַׁע**. ¹³ **גָּבֵל**. ¹⁴ = *non quidquam*. ¹⁵ Niph. of **פָּקָד**. ¹⁶ Say, 'all the days of their being.' ¹⁷ **כֶּרֶמֶל**. Here a place in Judah (the *mountain* generally has the article). ¹⁸ 'אִישׁ-בְּשָׂת' 'man of vanity' (opprobrious change from his name, **אִישׁ-גָּעֵל**). ¹⁹ **אֲבִינָר**. ²⁰ **עַל** = 'because of' or 'against': lit. 'upon.' ²¹ *Between* repeated with each pronoun. ²² Jussive of **רֹאָה**. ²³ Jussive of **גִּיבָּה**.

Exercise xviii.**347. THE NUMERALS.** (See Exercise xxxvi, p. 138.)

1. (There are) seven days in ¹the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. ²Esau went to meet his brother ³with four hundred men. 4. The full age of ⁴Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother ⁵for twenty ⁶pieces-of-silver. 6. Three times in the year shall the men of Israel ⁷appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went ⁸two and two with Noah into the ark.

Exercise xix.**348. PARAPHRASE OF GENESIS XI.**

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as ⁹mighty heroes, and they left off like men whom God ¹⁰hindered from doing what they designed. 3. Since that time, men have been breaking forth and ¹¹spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in ¹²Palestine, who removed from beyond the Euphrates and passed over the Jordan.

EXERCISE XVIII.

¹ שְׁבָעַת m. const. שְׁבָעִים; dual שְׁבָעִים; but plur. abs. שְׁבָעָה and שְׁבָעִים; שְׁבָעָה m. const. شَبَّعٌ (shaggy or hairy). ² And (with him). ³ שָׁתָּה. ⁴ אֶת-פָנֵי with פָנֵי (sing.) in pause.

⁵ בָּ. ⁶ כָּסֵף, (sing.) in pause. ⁷ Niph. of נִפְנִי with נִפְנִי.

⁸ See § 269 c.

EXERCISE XIX.

⁹ גְּבֻרִים. ¹⁰ בְּצָר with צָר. ¹¹ Use the verb פִּוִּצֵּ, as in Gen. xi. 4.

¹² This form (from פְּלִשְׁת Philistia, probably = the emigration) does not occur in Scripture as an appellation of the Holy Land; but אֶרְץ כְּנָעָן, אֶרְץ יִשְׂרָאֵל.

Exercise xx.

349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade ¹his headservant to bring back his son to his (Abraham's) ²earlier home: ³nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled ⁴to the letter, for God ⁵gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without ⁶refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her ⁷veil, after the ⁸manner of women in ⁹the East, and covered herself with it.

Exercise xxi.

350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain ¹⁰Goliath ¹¹the Philistine.
2. ¹²Praise, my soul, the salvation of the LORD, with which He has rejoiced His ¹³holy one.
3. ¹⁴Thank your God, who has delivered His people from ¹⁵deathly peril.
4. ¹⁶The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
5. He ¹⁷would give my flesh to the ¹⁸birds of heaven, and ¹⁹scatter it to the ¹⁸beasts of the field.
6. But Thou guidedst me with strength, and didst exalt my horn.

EXERCISE XX.

¹ פִּי אָם ³ ‘elder of his house.’ ² מִזְרַחַת ³ ‘birth-place.’
⁴ Say, ‘very much,’ ⁵ ‘Prospered his way’ (hiph. of ⁶צָלָה).
⁶ מְאֹד. ⁷ צָעִיף. ⁸ מִשְׁפָּט. ⁹ אָרֶץ הַקָּרְבָּן. ¹⁰ מֵאָנָן.

EXERCISE XXI.

¹⁰ הַזֹּרוֹג ¹⁴. ¹¹ חַסִיד. ¹² Hiph. imper. of ¹³גַּלְיָה. ¹³ גַּלְיָה. ¹⁴ חַסִיד. ¹⁵ Say, ‘the peril (מִהוּמָה) of death.’ ¹⁶ גַּבּוֹד חַיל הַעֲרֵל.

¹⁷ Use the verb אָבַה. ¹⁸ Collective sing. ¹⁹ Hiph. of שְׁלַךְ.

7. Thou didst lay the ¹boaster low, and he prevailed not with his strength. So Thou ²gavest him into my hand that I ³smote him down, and ⁴severed his head ⁵from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD ⁶shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong ⁷shall be broken, and the ⁸highminded shall fall in the ⁹mire.

12. For holy is the LORD, there is none ¹⁰beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient¹¹.]

This Psalm is a¹²genuine one of David, though¹³supernumerary, composed when he¹⁴fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a¹⁵musical instrument; and my fingers¹⁶tuned a¹⁷psaltery.

¹ Say, 'arrogant speaker. ² Piel of קָנַר. ³ Hiph. of גְּבָה.

⁴ Hiph. of סִיר. ⁵ Say, 'from upon him.' ⁶ Use inf. abs. ⁷ Impf. niph. of חַתֵּח. ⁸ Say, 'the valiant (אֲבִיר) of heart.' ⁹ רֶפֶשׁ. ¹⁰ זָוְלָתָו.

EXERCISE XXII.

¹¹ The version given here is from Brenton's *English Septuagint*.

¹² LXX ἰδιόγραφος. ¹³ LXX ἔξωθεν τοῦ ἀριθμοῦ. ¹⁴ LXX ἐμονομάχησεν.

Use two words in Heb. 'fought alone.' ¹⁵ LXX ὅργανον. Heb. עֲגַב.

as Ps. cl. 4. ¹⁶ LXX ἡρμοσαν (הַכִּין). ¹⁷ גָּבֵל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were ¹handsome and ²tall: but the LORD did not take pleasure in them.

6. I went forth to meet the ³Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

35². THE DESTINY OF THE RIGHTEOUS⁴.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
And their ⁵departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:
But they are in peace.
4. For even if in the sight of men they be punished,
Their hope is full of ⁶immortality;
5. And having borne a little chastening, they shall receive
great good;
Because God made trial of them, and found them worthy
of Himself.
6. As gold in the furnace He proved them,
And as a whole burnt offering He accepted them.

¹ יְמִין.

² רָם.

³ Or 'alien'; LXX ἀλλοφύλῳ (גַּר).

EXERCISE XXIII.

⁴ R.V., by permission of the Universities of Oxford and Cambridge.

⁵ Inf. const. of אֵצֶן. ⁶ Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תְּקֻנָה אֲלֵמָה תְּרִיקָם.

7. And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
And the faithful shall abide with Him in love;
Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise ¹ herself,
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she ² open
her mouth,
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
And covered ³ the earth as a mist.
4. I dwelt in high places,
And my throne is in ⁴ the pillar of the cloud.
5. Alone I compassed the circuit of ⁵ heaven,
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
7. With all these I sought rest;
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
And He that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9. He created me ⁶ from the beginning before the world;
And to the end I shall not fail.
10. In ⁷ the holy tabernacle I ministered before Him;
And so was I established in Sion.

EXERCISE XXIV.

¹ Her own soul.

² Or lift up her voice.

³ The inhabited earth.

⁴ See Ex. xiii. 22.
as Prov. viii. 23.

⁵ Say firmament, 'expanse.'

⁷ 'The tabernacle of holiness.'

מִקְרָבֵי אָרֶץ ⁶

11. In ¹the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I ²took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS.

(I Maccabees ii. 49-70.)

49. And the days of Mattathias drew near ³that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives ⁴for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham ⁵found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up ⁶into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocence was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

¹ Use the word קָרַיָּה with the pass. ptc. qal of אָמַן. ² Use cognate acc.

EXERCISE XXV.

³ Say to die.

⁴ הָיָה.

⁵ Say was tempted in temptation and found

faithful (hiph.).

⁶ Local נִ.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and ¹his thought is perished. 64. And ye, my children, be strong, and ²shew yourselves men in behalf of the law; for therein ³shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And ⁴take ye unto you all the doers of the law, and ⁵avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

⁶ When Israel, of the LORD beloved,
 Out of ⁷the land of bondage came,
 Her fathers' God ⁸before her moved,
 An awful Guide, in smoke and flame.
 By day, along the ⁹astonished lands
 The ¹⁰cloudy pillar glided slow:
 By night, ¹¹Arabia's crimsoned sands
 Returned the fiery column's glow.

¹ See Ps. cxlvi. 4. ² *הַתְּאֹזֵשׁ* as Isa. xlvi. 8, perhaps a denominative from *שָׂאֵשׁ*. ³ See 'horn' in English-Hebrew Vocabulary. ⁴ Say *add.*
⁵ Use cognate acc.

EXERCISE XXVI.

⁶ Say *In the coming of Israel.* ⁷ Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. ⁸ Compare Isa. lii. 12. ⁹ Ex. xv. 15. ¹⁰ 'The pillar of the cloud,' *עַמְּדוּ בְּצִבְנֵי* Ex. xiv. 19. ¹¹ *בְּצִבְנֵי* as in Jer. xxv. 24.

Then ¹ rose the choral hymn of praise,
 And trump and timbrel answered ² keen,
 And Zion's daughters poured their lays
 With priests' and warriors' voice between.
 No ³ portents now our foes amaze,
 Forsaken Israel wanders lone ;
 Our fathers would not know Thy ways,
 And Thou hast left them to their own.
 But, present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of Thee a cloudy screen
 To ⁴ temper the deceitful ray ;
 And oh, when ⁵ stoops on Judah's path
 In shade and storm the ⁶ frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light !
⁷ Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn ;
 No censer round our altar ⁸ beams,
 And mute our timbrel, trump, and horn.
 But Thou hast said : ⁹ 'The blood of goat,
 The flesh of rams I will not prize ;
 A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

¹ Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. ² see Ps. xxxiii. 3. ³ מִנְפָתִים see פַתּוּחָה ⁴ צָלֵל hiph., see Ez. xxxi. 3. ⁵ Descends יָבֹר impf. ⁶ Use an adverb; often. ⁷ Compare the language of Ps. cxxxvii. ⁸ נֶפֶת. ⁹ Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb **־ְבַקֵּשׁ** (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called ‘irregular’ Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. Many of the forms do not actually occur in Biblical Hebrew.]

II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

* * The tone, when on the *penultima*, is denoted by the conventional sign $\overline{\text{—}}$ and must be carefully observed. See § 85, Note. The methegh should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. COMPARATIVE PARADIGMS: QAL.

		Strong Verb.	
<i>Perf. Sg. 3. m.</i>	קָטַל	בָּבֶר	קָטֹן
3. f.	קָטַלְהָ	בָּבֶרֶת	קָטֹנָה
2. m.	קָטַלְתָּ	בָּבֶרֶת	קָטֹנָת
2. f.	קָטַלְתִּ	בָּבֶרֶת	קָטֹנָת
1. c.	קָטַלְתִּי	בָּבֶרֶתִי	קָטֹנָתִי
<i>Pl. 3. c.</i>	קָטְלָוִ	בָּבֶרֶז	קָטָנוֹ
2. m.	קָטְלָתָם	בָּבֶרֶתָם	קָטָנוֹתָם
2. f.	קָטְלָתָןִ	בָּבֶרֶתָןִ	קָטָנוֹתָןִ
1. c.	קָטְלָנוּ	בָּבֶרֶתָנוּ	קָטָנוֹתָנוּ
<i>Inf. absolute construct</i>	קָטָל		
	קָטָל		
<i>Imp. Sg. 2. m.</i>	קָטֵל	בָּבֶד	
2. f.	קָטֵלִי	בָּבֶרִי	
<i>Pl. 2. m.</i>	קָטֵלָוִ	בָּבֶרֶז	
2. f.	קָטֵלָנִה	בָּבֶרֶתָנִה	
<i>Impf. Sg. 3. m.</i>	יָקַטֵּל	יָבֶר	יָקָטֹן
3. f.	תָּקַטֵּל	תָּכֶבֶר	
2. m.	תָּקַטֵּל	תָּכֶבֶר	etc.
2. f.	תָּקַטֵּלי	תָּכֶבֶרִי	
1. c.	אֲקַטֵּל	אֲכֶבֶר	as
<i>Pl. 3. m.</i>	יָקְטָלוּ	יָכֶבֶרֶז	יָכֶבֶר
3. f.	תָּקְטָלָנִה	תָּכֶבֶרָנִה	
2. m.	תָּקְטָלוּ	תָּכֶבֶרֶז	
2. f.	תָּקְטָלָנִה	תָּכֶבֶרָנִה	
1. c.	נָקַטֵּל	נָכֶבֶר	
<i>Ptc. Act.</i>	קָטָל		קָטֹן
<i>Pass.</i>	קָטָול		

COMPARATIVE PARADIGMS : QAL.

COMPARATIVE PARADIGMS: QAL.

	<i>Strong Verb.</i>	"עַ"	"אָ"
<i>Perf. Sg. 3. m.</i>	קָטַל	סִבְ	אֲכַל
3. f.	קָטַלָה	סִפְהָ	
2. m.	קָטַלְתָ	סִפְוֹתָ	
2. f.	קָטַלְתָה	סִפְוֹתָה	as
1. c.	קָטַלְתִי	סִפְוֹתִי	<i>Strong</i>
<i>Pl. 3. c.</i>	קָטַלְיוּ	סִפְגָ	<i>Verb.</i>
2. m.	קָטַלְתֶם	סִפְגֹתָם	
2. f.	קָטַלְתֶן	סִפְגֹתָן	
1. c.	קָטַלְנִי	סִפְגֹנִי	
<i>Inf. absolute construct</i>	קָטָל	סִבּוֹבָ	אֲכָלָ
	קָטָל	סִבּ	אֲכַלָ
<i>Imp. Sg. 2. m.</i>	קָטֵל	סִבּ	אֲכַלָ
2. f.	קָטֵלי	סִבּיָ	אֲכַלִי
<i>Pl. 2. m.</i>	קָטְלָי	סִבּגָ	אֲכְלָי
2. f.	קָטְלָנָה	סִבּגִנָה	אֲכְלָנָה
<i>Impf. Sg. 3. m.</i>	יָקָטֵל	יִסְבּ	יָאַכְלָ
3. f.	תָקָטֵל	תִסְבּ	תָאַכְלָ
2. m.	תָקָטֵל	תִסְבּ	תָאַכְלָ
2. f.	תָקָטֵלי	תִסְבּיָ	תָאַכְלִי
1. c.	אָקָטֵל	אִסְבּ	אֲכַלָ
<i>Pl. 3. m.</i>	יָקָטְלָי	יִסְבּוֹ	יָאַכְלָי
3. f.	תָקָטְלָנָה	תִסְבּגִנָה	תָאַכְלָנָה
2. m.	תָקָטְלָי	תִסְבּגָ	תָאַכְלָי
2. f.	תָקָטְלָנָה	תִסְבּגִנָה	תָאַכְלָנָה
1. c.	גָקָטֵל	גִסְבּ	גָאַכְלָ
<i>Ptc. Act.</i>	קָטֵל	סִזְבּ	אֲכַלָ
<i>Pass.</i>	קָטַול	סִבּוֹבָ	אֲכָלָ

COMPARATIVE PARADIGMS: QAL.

COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init."
<i>Perf. Sg.</i>					
3. m.	נִקְטָל	נִעַמֶּד	נִיעַק	נִשְׁמַע	נִשְׁבַּשׁ
3. f.	נִקְטָלה	נִעַמְדָה	נִזְעַקָה	נִשְׁמְעָה	נִשְׁבַּשָה
2. m.	נִקְטָלָת	נִעַמְדָת	נִזְעַקָת	נִשְׁמְעָת	נִשְׁבַּשָת
2. f.	נִקְטָלָת	נִעַמְדָת	נִזְעַקָת	נִשְׁמְעָת	נִשְׁבַּשָת
1. c.	נִקְטָלָתִי	נִעַמְדָתִי	נִזְעַקָתִי	נִשְׁמְעָתִי	נִשְׁבַּשָתִי
<i>Pl.</i>					
3. c.	נִקְטָלוֹ	נִעַמְדוֹ	נִזְעַקוֹ	נִשְׁמְעוֹ	נִשְׁבַּשָׂו
2. m.	נִקְטָלָתָם	נִעַמְדָתָם	נִזְעַקָתָם	נִשְׁמְעָתָם	נִשְׁבַּשָתָם
2. f.	נִקְטָלָתָן	נִעַמְדָתָן	נִזְעַקָתָן	נִשְׁמְעָתָן	נִשְׁבַּשָתָן
1. c.	נִקְטָלָנוֹ	נִעַמְדָנוֹ	נִזְעַקָנוֹ	נִשְׁמְעָנוֹ	נִשְׁבַּשָנוֹ
<i>Inf. absolute</i>					
<i>construct</i>	הַקְטָל	נִעַמֶד	הַזְעָק	נִשְׁמַע	הַפְגֵשׁ
	הַקְטִיל	הַעֲמֵד	הַזְעִק	הַשְׁמֵע	הַפְגֵשׁ
<i>Imp. Sg.</i>					
m.	הַקְטָל	הַעֲמֵד	הַזְעָק	הַשְׁמַע	הַפְגֵשׁ
f.	הַקְטִילִי	הַעֲמִדי	הַזְעִקי	הַשְׁמִיעִי	הַפְגֵשִׁי
<i>Pl.</i>					
m.	הַקְטָלוֹ	הַעֲמָדוֹ	הַזְעָקוֹ	הַשְׁמָעוֹ	הַפְגֵשׁוֹ
f.	הַקְטָלָנוֹ	הַעֲמִידָנוֹ	הַזְעִקָנוֹ	הַשְׁמִעָנוֹ	הַפְגֵשָׁנוֹ
<i>Impf. Sg.</i>					
3. m.	יַקְטָל	יַעֲמֵד	יַזְעַק	יַשְׁמַע	יַגְגֵשׁ
3. f.	יַקְטִיל	יַעֲמִיד	יַזְעִיק	יַשְׁמִיעִ	יַפְגֵשׁ
2. m.	יַקְטָל	יַעֲמֵד	יַזְעַק	יַשְׁמַע	יַפְגֵשׁ
2. f.	יַקְטִילִי	יַעֲמִדי	יַזְעִקי	יַשְׁמִיעִי	יַפְגֵשִׁי
1. c.	אַקְטָל	אַעֲמֵד	אַזְעַק	אַשְׁמַע	אַגְגֵשׁ
<i>Pl.</i>					
3. m.	יַקְטָלוֹ	יַעֲמָדוֹ	יַזְעָקוֹ	יַשְׁמָעוֹ	יַפְגֵשׁוֹ
3. f.	יַקְטָלָנוֹ	יַעֲמִידָנוֹ	יַזְעִקָנוֹ	יַשְׁמִיעָנוֹ	יַפְגֵשָׁנוֹ
2. m.	יַקְטָלִי	יַעֲמִידִי	יַזְעִיקִי	יַשְׁמִיעִי	יַפְגֵשִׁי
2. f.	יַקְטָלָנוֹ	יַעֲמִידָנוֹ	יַזְעִקָנוֹ	יַשְׁמִיעָנוֹ	יַפְגֵשָׁנוֹ
1. c.	גַּקְטָל	גַּעֲמֵד	גַּזְעַק	גַּשְׁמַע	גַּגְגֵשׁ
<i>Ptc.</i>					
	גַּקְטָל	נִעַמֶד	נִזְעַק	נִשְׁמַע	גַּגְשׁ

COMPARATIVE PARADIGMS: NIPHAL.

	"init.	"init.	"med.	"med.	"final.	"final.			
נִסְבָּה	נִאָכֵל	נִשְׁבַּב	נִקּוּם	נִבּוֹן	נִמְצָא	גִּנְקָה			
נִסְבָּה		נִוְשְׁבָה	נִקּוּמָה		נִמְצָא	גִּנְקָתָה			
נִסְבָּות	as	נִוְשְׁבָת	נִקּוּמוֹת	as	נִמְצָאת	גִּנְקָתִת			
נִסְבָּות	I gutt.	נִוְשְׁבָת	נִקּוּמוֹת	" med.	נִמְצָאת	גִּנְקָתִת			
נִסְבָּות	through-	נִוְשְׁבָתִי	נִקּוּמוֹתִי	through-	נִמְצָאתִי	גִּנְקָתִי			
נִסְבָּות	out.	נִוְשְׁבָו	נִקּוּמוֹו	out.	נִמְצָאֹו	גִּנְקָאֹו			
נִסְבָּות			נִקּוּמוֹתֶם		נִמְצָאתֶם	גִּנְקָתֶם			
נִסְבָּות		נִוְשְׁבָתוֹן	נִקּוּמוֹתוֹן		נִמְצָאתֹן	גִּנְקָתֹן			
נִסְבָּות		נִוְשְׁבָנוֹג	נִקּוּמוֹנוֹג		נִמְצָאֹנוֹג	גִּנְקָאֹנוֹג			
הַפְּבָ	הַאֲכֵל					גִּנְלָה			
הַפְּבָ	הַאֲכֵל	הַנִּשְׁבָב	הַקּוּם	הַבּוֹן	הַמְּצִיא	הַגְּלָת			
הַפְּבָ	הַאֲכֵל	הַנִּשְׁבָב	הַקּוּם	הַבּוֹן	הַמְּצִיא	הַגְּלִיה			
הַפְּבָ		הַנִּשְׁבָבִי	הַקּוּמִי		הַמְּצִיאִי	הַגְּלִי			
הַפְּבָ		הַנִּשְׁבָבִי	הַקּוּמִי		הַמְּצִיאִי	הַגְּלִי			
הַפְּבָ		הַנִּשְׁבָבִי	הַקּוּמִי		הַמְּצִיאִי	הַגְּלִי			
הַפְּבָ		הַנִּשְׁבָבִה	הַקּוּמִה		הַמְּצִיאִה	הַגְּלִיה			
יִסְבָּ	יִאָכֵל	יִנְשְׁבַּב	יִקּוּם	יִבּוֹן	יִמְצָא	גִּנְקָה			
תִּסְבָּ		תִּנְשְׁבַּב	תִּקּוּם		תִּמְצָא	תִּגְנָה			
תִּסְבָּ		תִּנְשְׁבַּב	תִּקּוּם		תִּמְצָא	תִּגְנָה			
תִּסְבָּ		תִּנְשְׁבַּבִּי	תִּקּוּמִי		תִּמְצָאִי	תִּגְנָה			
תִּסְבָּ		תִּנְשְׁבַּבִּי	תִּקּוּמִי		תִּמְצָאִי	תִּגְנָה			
אַסְבָּ		אַנְשָׁב	אַקּוּם		אַמְּצָא	אַגְּלָה			
אַסְבָּ		אַנְשָׁב	אַקּוּם		אַמְּצָא	אַגְּלָה			
אַסְבָּ		אַנְשָׁב	אַקּוּם		אַמְּצָא	אַגְּלָה			
אַסְבָּ		אַנְשָׁבִה	אַקּוּמִה		אַמְּצָאִה	אַגְּלִיה			
תִּסְפָּבָ		תִּנְשְׁבָבִה	תִּקּוּמִה		תִּמְצָאִה	תִּגְנָה			
תִּסְפָּבָ		תִּנְשְׁבָבִה	תִּקּוּמִה		תִּמְצָאִה	תִּגְנָה			
תִּסְפָּבָ		תִּנְשְׁבָבִה	תִּקּוּמִה		תִּמְצָאִה	תִּגְנָה			
תִּסְפָּבָ		תִּנְשְׁבָבִה	תִּקּוּמִה		תִּמְצָאִה	תִּגְנָה			
גִּנְפָּבָ		גִּנְשָׁבָב	גִּנְקּוּם		גִּמְצָאָה	גִּנְקָה			
נִסְבָּה	נִאָכֵל	נִשְׁבַּב	נִקּוּם	נִבּוֹן	נִמְצָא	גִּנְקָה			

COMPARATIVE PARADIGMS: PIEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg. 3. m.</i>	קָטַל	עִמֶּד	בָּרְךָ	שָׁפֹעַ	גִּנְשָׁ
3. f.	קָטַלָה		בָּרְכָה	שָׁפֹעַה	
2. m.	קָטַלְתָ	as	בָּרְכָתָ	שָׁפֹעַת	as
2. f.	קָטַלְתָה	Strong	בָּרְכָתָה	שָׁפֹעַתָה	Strong
1. c.	קָטַלְתִי	Verb	בָּרְכָתִי	שָׁפֹעַתִי	Verb
<i>Pl. 3. c.</i>	קָטְלָוּ	through-	בָּרְכָוּ	שָׁפֹעַוּ	through-
2. m.	קָטְלָתָם	out.	בָּרְכָתָם	שָׁפֹעַתָם	out.
2. f.	קָטְלָתָן		בָּרְכָתָן	שָׁפֹעַתָן	
1. c.	קָטְלָנוּ		בָּרְכָנוּ	שָׁפֹעַנוּ	
<i>Inf. absolute</i>	קָטָל	עִמֶּד	בָּרְזָק	שָׁפֹעַ	גִּנְשָׁ
<i>construct</i>	קָטָל	עִמֶּד	בָּרְךָ	שָׁפֹעַ	גִּנְשָׁ
<i>Imp. Sg. m.</i>	קָטַל	עִמֶּד	בָּרְךָ	שָׁפֹעַ	גִּנְשָׁ
f.	קָטַלִי		בָּרְכִי	שָׁפֹעִי	
<i>Pl. m.</i>	קָטְלָוּ		בָּרְכָוּ	שָׁפֹעַוּ	
f.	קָטְלָנוּ		בָּרְכָנוּ	שָׁפֹעַנוּ	
<i>Impf. Sg. 3. m.</i>	יָקַטֵל	יָעִמֶד	יָבָרֵךְ	יָשְׁפֹעַ	יְגִנְשָׁ
3. f.	תָקַטֵל		תָבָרֵךְ	תָשְׁפֹעַ	
2. m.	תָקַטְלָ		תָבָרְךָ	תָשְׁפֹעַ	
2. f.	תָקַטְלִי		תָבָרְכִי	תָשְׁפֹעִי	
1. c.	אֲקַטֵל		אֲבָרֵךְ	אֲשְׁפֹעַ	
<i>Pl. 3. m.</i>	יָקְטָלוּ		יָבָרְכָוּ	יָשְׁפֹעוּ	
3. f.	תָקְטָלָנוּ		תָבָרְכָנוּ	תָשְׁפֹעַנוּ	
2. m.	תָקְטָלָוּ		תָבָרְכָוּ	תָשְׁפֹעוּ	
2. f.	תָקְטָלָנוּ		תָבָרְכָנוּ	תָשְׁפֹעַנוּ	
1. c.	נְקַטֵל		נְבָרֵךְ	נְשְׁפֹעַ	
<i>Ptc.</i>	מְקַטֵל	מְעִמֶד	מְבָרֵךְ	מְשֻׁפֹעַ	מְגִנְשָׁ

COMPARATIVE PARADIGMS: PIEL (PILEL).

COMPARATIVE PARADIGMS : PUAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg. 3. m.</i>	קָטַל	עָפָר	בָּרָךְ	שָׁפֹעַ	נָפְשׁ
3. f.	קָטַלָה		בִּרְכָה	שָׁפֹעַה	
2. m.	קָטַלְתָה	as	בִּרְכָת	שָׁפֹעַת	as
2. f.	קָטַלְתָה	<i>Strong</i>	בִּרְכָת	שָׁפֹעַת	<i>Strong</i>
1. c.	קָטַלְתִי	<i>Verb</i>	בִּרְכָתי	שָׁפֹעַתי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלָו	through-	בִּרְכֵי	שָׁפֹעוֹ	through-
2. m.	קָטְלָתָם	out.	בִּרְכָתֶם	שָׁפֹעַתֶם	out.
2. f.	קָטְלָתָן		בִּרְכָתָן	שָׁפֹעַתָן	
1. c.	קָטְלָנוּ		בִּרְכָנוּ	שָׁפֹעַנוּ	
<i>Inf. absolute</i>	קָטָל	עַמְדָה			נָפְשׁ
<i>construct</i>	קָטָל	עָפָר	בָּרָךְ	שָׁפֹעַ	נָפְשׁ

Imperatives not used.

<i>Impf. Sg. 3. m.</i>	יַקְטַל	יַעֲמֹד	יַבְרֵךְ	יַשְׁפֹעַ	יַנְפֵשׁ
3. f.	תַּקְטַל		תַּבְרֵךְ	תַּשְׁפֹעַ	
2. m.	תַּקְטַל		תַּבְרֵךְ	תַּשְׁפֹעַ	
2. f.	תַּקְטַלִי		תַּבְרֵכִי	תַּשְׁפֹעִי	
1. c.	אַקְטַל		אַבְרֵךְ	אַשְׁפֹעַ	
<i>Pl. 3. m.</i>	יַקְטָלוּ		יַבְרֵכוּ	יַשְׁפֹעוֹ	
3. f.	תַּקְטַלְנָה		תַּבְרֵכְנָה	תַּשְׁפֹעַנָה	
2. m.	תַּקְטַלָו		תַּבְרֵכֶו	תַּשְׁפֹעַו	
2. f.	תַּקְטַלְנָה		תַּבְרֵכְנָה	תַּשְׁפֹעַנָה	
1. c.	נַקְטָל		נַבְרֵךְ	פַּשְׁפֹעַ	
<i>Ptc.</i>		מַעֲפָר	מַבְרָךְ	מַשְׁפֹעַ	מַנְפֵשׁ

COMPARATIVE PARADIGMS: PUAL (PULAL).

סֹבֶב	<u>אָבֵל</u>	יִשְׁבֶּן	קַוְמִים	בָּנוֹן	מִצְאָה	גָּלְהָ
סֹבֶבֶה			קֹוְמִמָּה		מִצְאָה	גָּלְתָה
סֹבֶבֶת	as		קֹוְמִמָּת	as	מִצְאָת	גָּלְתִית
סֹבֶבֶת	Strong		קֹוְמִמָּת	"med.	מִצְאָת	גָּלְתִית
סֹבֶבֶת	Verb		קֹוְמִמָּתִי	through-	מִצְאָתִי	גָּלְתִיתִי
סֹבֶבֶנו	through-		קֹוְמִמוֹ	out.	מִצְאָז	גָּלְנוּ
סֹבֶבֶתָם	out.		קֹוְמִמָּתָם		מִצְאָתָם	גָּלְתִּתָם
סֹבֶבֶתָן			קֹוְמִמָּתָן		מִצְאָתָן	גָּלְתִּתָן
סֹבֶבֶנוּ			קֹוְמִמָּנָן		מִצְאָנוּ	גָּלְנוּנוּ

Imperatives not used.

יָסּוּבְבָּן	יָאַפֵּל	יִיְשַׁב	יַקְוֹם	יַבְּנֵן	יִמְצֵא	יַגְלִילָה
תַּסּוּבָּבָן			תַּקְוִם		תַּמְצֵא	תַּגְלִילָה
תַּסּוּבָּבָן			תַּקְוִם		תַּמְצֵא	תַּגְלִילָה
תַּסּוּבָּבָן			תַּקְוִםִּי		תַּמְצֵאִי	תַּגְלִילִי
אַסּוּבָּבָן			אַקְוֹם		אַמְצֵא	אַגְלָה
יָסּוּבָּבָן			יַקְוֹמָנוּ		יִמְצֵאוּ	יִגְלִילָוּ
תַּסּוּבָּבָנָה			תַּקְוִמְמָנָה		תַּמְצֵאָנָה	תַּגְלִילִנָּה
תַּסּוּבָּבָנוּ			תַּקְוִמְמָנוּ		תַּמְצֵאָנָה	תַּגְלִילָנָה
תַּסּוּבָּבָנָה			תַּקְוִמְמָנָה		תַּמְצֵאָנָה	תַּגְלִילִנָּה
גַּסּוּבָּבָן			נַקְוֹם		נִמְצֵא	גַּגְלִילָה

COMPARATIVE PARADIGMS : HIPHIL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg.</i>					
3. m.	הִקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמִיעַ	הָגֵיש
3. f.	הִקְטִילָה	הַעֲמִידָה		הַשְׁמִיעָה	הָגֵישָה
2. m.	הִקְטִילַת	הַעֲמִידַת	as	הַשְׁמִעַת	הָגֵישָת
2. f.	הִקְטִילַת	הַעֲמִידַת	Strong	הַשְׁמִעַת	הָגֵישָת
1. c.	הִקְטִילָתִי	הַעֲמִידָתִי	Verb	הַשְׁמִעַתִי	הָגֵישָתִי
<i>Pl.</i>					
3. c.	הִקְטִילּוּ	הַעֲמִידּוּ	through-	הַשְׁמִיעּוּ	הָגֵישׁוּ
2. m.	הִקְטִילָתָם	הַעֲמִידָתָם	out.	הַשְׁמִעָתָם	הָגֵישָתָם
2. f.	הִקְטִילָתָן	הַעֲמִידָתָן		הַשְׁמִעָתָן	הָגֵישָתָן
1. c.	הִקְטִילָנוּ	הַעֲמִידָנוּ		הַשְׁמִעָנוּ	הָגֵישָנוּ
<i>Inf. absolute</i>					
<i>construct</i>	הִקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמִיעַ	הָגֵיש
	הִקְטִיל	הַעֲמִיד	הַזְעִיק		
<i>Imp. Sg.</i>					
m.	הִקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמֹעַ	הָגֵש
f.	הִקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הָגֵישִׁי
<i>Pl.</i>					
m.	הִקְטִילּוּ	הַעֲמִידּוּ		הַשְׁמִיעּוּ	הָגֵישׁוּ
f.	הִקְטִילָנָה	הַעֲמִידָנָה		הַשְׁמִעָנָה	הָגֵישָנָה
<i>Impf. Sg.</i>					
3. m.	יִקְטִיל	יַעֲמִיד	יַזְעִיק	יַשְׁמִיעַ	יָגֵיש
3. f.	פִּקְטִיל	פַּעֲמִיד		פַּשְׁמִיעַ	פָּגֵיש
2. m.	פִּקְטִיל	פַּעֲמִיד		פַּשְׁמִיעַ	פָּגֵיש
2. f.	פִּקְטִילִי	פַּעֲמִידִי		פַּשְׁמִיעִי	פָּגֵישִׁי
1. c.	אִקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אָגֵיש
<i>Pl.</i>					
3. m.	יִקְטִילּוּ	יַעֲמִידּוּ		יַשְׁמִיעּוּ	יָגֵישׁוּ
3. f.	פִּקְטִילָנָה	פַּעֲמִידָנָה		פַּשְׁמִעָנָה	פָּגֵישָנָה
2. m.	פִּקְטִילִוּ	פַּעֲמִידִוּ		פַּשְׁמִיעּוּ	פָּגֵישׁוּ
2. f.	פִּקְטִילָנָה	פַּעֲמִידָנָה		פַּשְׁמִעָנָה	פָּגֵישָנָה
1. c.	נִקְטִיל	נַעֲמִיד		נַשְׁמִיעַ	נָגֵיש
<i>Ptc.</i>					
	מִקְטִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מָגֵיש

COMPARATIVE PARADIGMS : HIPHIL.

final.	med.	init.	final.	med.	init.	final.	med.	init.	final.
הגלה	המציא	הBIN	הקים	הישיב	האכל	הסב	האכיל	הע	"א" init.
הגלתה	המציאה		הקיים	המושב		הסבה			as
הגולית	המצאת		הקיים	המושב		הסבות			gutt. I
הגולית	המצאת		הקיים	המושב		הסבות			through-
הגולית	המצאי		הקיים	המושב		הסבות			out.
הגוליתם	המצאתם		הקיים	המושב		הסבותם			
הגוליתן	המצאתן		הקיים	המושב		הסבותן			
הגולינו	המציאנו		הקיים	המושב		הסבוננו			
הגוליתם	המציאתם		הקיים	המושב		הסבותם			
הגוליתן	המציאתן		הקיים	המושב		הסבותן			
הגולינו	המציאנו		הקיים	המושב		הסבוננו			
הגולית	המציא	הBIN	הקיים	המושב	האכיל	הסב			etc. יאכיל יסב ייפב.
הגולית	המציא		הקיים	המושב	האכיל	הסב			
הגולית	המציאי		הקיים	המושבי	האכיל	הסבי			
הגולית	המציאו		הקיים	המושבוי	האכיל	הסבו			
הגוליתנה	המציאנה		הקיים	המושבנה	האכיל	הסבינה			
גולה	ימציא	יבין	קיימים	מושיב	יאכיל	יסב ייפב.			
פנולה	תמציא		קיימים	מושיב	תאכיל	טסב			
פנולה	תמציא		קיימים	מושיב	תאכיל	טסב			
פנלי	תמצאי		תקיים	מושיב	תאכיל	טסבי			
פנלי	תמצאי		תקיים	מושיב	תאכיל	טסבי			
אנלה	אמציא		קיימים	מושיב	איאכיל	אסב			
יגלו	ימציאו		קיימים	מושיב	ייאכיל	יסבו			
פנליה	תמציאנה		תקיינה	מושיבנה	תאכילנה	טסבינה			
פנלו	תמציאו		תקיינה	מושיבנו	תאכילנו	טסבנו			
פנליה	תמציאנה		תקיינה	מושיבנה	תאכילנה	טסבינה			
גנלה	גמציא		נכאים	מושיב	גיאכיל	נסב			

COMPARATIVE PARADIGMS: HOPHAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg.</i>					
3. m.	הִקְטַל	הָעֵמֶד	הַזּוֹעַק	הַשְׁמַע	הַגְש
3. f.	הִקְטַלָה	הָעֵמֶדָה	הַזּוֹעַקָה	הַשְׁמַעָה	הַגְשָה
2. m.	הִקְטַלָת	הָעֵמֶדָת	הַזּוֹעַקָת	הַשְׁמַעָת	הַגְשָת
2. f.	הִקְטַלָת	הָעֵמֶדָת	הַזּוֹעַקָת	הַשְׁמַעָת	הַגְשָת
1. c.	הִקְטַלְתִי	הָעֵמֶדְתִי	הַזּוֹעַקְתִי	הַשְׁמַעְתִי	הַגְשְתִי
<i>Pl.</i>					
3. c.	הִקְטַלְג	הָעֵמֶדְג	הַזּוֹעַקְג	הַשְׁמַעְג	הַגְשָג
2. m.	הִקְטַלְתָם	הָעֵמֶדְתָם	הַזּוֹעַקְתָם	הַשְׁמַעְתָם	הַגְשָתָם
2. f.	הִקְטַלְתָנו	הָעֵמֶדְתָנו	הַזּוֹעַקְתָנו	הַשְׁמַעְתָנו	הַגְשָתָנו
1. c.	הִקְטַלְנו	הָעֵמֶדְנו	הַזּוֹעַקְנו	הַשְׁמַעְנו	הַגְשָנו
<i>Inf. absolute</i>					
<i>construct</i>	הִקְטַל	הָעֵמֶד	הַזּוֹעַק	הַשְׁמַע	הַגְש

Imperatives not used.

<i>Impf. Sg.</i>						
3. m.	יִקְטַל	יָעֵמֶד	יַזּוֹעַק	יִשְׁמַע	יִגְש	
3. f.	תִקְטַל	תָעֵמֶד	תַזּוֹעַק	תִשְׁמַע	תִגְש	
2. m.	תִקְטַל	תָעֵמֶד	תַזּוֹעַק	תִשְׁמַע	תִגְש	
2. f.	תִקְטַלִי	תָעֵמֶדִי	תַזּוֹעַקִי	תִשְׁמַעִי	תִגְשִׁי	
1. c.	אֲקַטֵל	אָעֵמֶד	אַזּוֹעַק	אָשְׁמַע	אָגְש	
<i>Pl.</i>						
3. m.	יִקְטַלְג	יָעֵמֶדְג	יַזּוֹעַקְג	יִשְׁמַעְג	יִגְשָג	
3. f.	תִקְטַלְנָה	תָעֵמֶדְנָה	תַזּוֹעַקְנָה	תִשְׁמַעְנָה	תִגְשָנָה	
2. m.	תִקְטַלְג	תָעֵמֶדְג	תַזּוֹעַקְג	תִשְׁמַעְג	תִגְשָג	
2. f.	תִקְטַלְנָה	תָעֵמֶדְנָה	תַזּוֹעַקְנָה	תִשְׁמַעְנָה	תִגְשָנָה	
1. c.	גַקְטַל	גָעֵמֶד	גַזּוֹעַק	גַשְׁמַע	גַגְש	
<i>Ptc.</i>						
	מִקְטַל	מִעֵמֶד	מִזּוֹעַק	מִשְׁמַע	מִגְש	

COMPARATIVE PARADIGMS: HOPHAL.

"**אָ**" init. "or" "init. "med." "med. "final. "הַ final.

הִסְבֵּב	הַאֲכָל	הַיֹּשֶׁב	הַיָּקְם	הַזְבֵּן	הַמְצָא	הַגְּלֵה
הִסְבָּה		הַיֹּשְׁבָה	הַיּוֹקְמָה		הַמְצָאָה	הַגְּלֵתָה
הִסְבּוֹת	as	הַיֹּשְׁבָת	הַיּוֹקְמָת	as	הַמְצָאתָה	הַגְּלֵיתָה
הִסְבּוֹת	i gutt.	הַיֹּשְׁבָת	הַיּוֹקְמָת	" med.	הַמְצָאתָת	הַגְּלֵיתָת
הִסְבּוֹתִי	through	הַיֹּשְׁבָתִי	הַיּוֹקְמָתִי	through-	הַמְצָאתִי	הַגְּלֵיתִי
הִסְבּוֹנוּ	out.	הַיֹּשְׁבָנוּ	הַיּוֹקְמָנוּ	out.	הַמְצָאוּ	הַגְּלֵאוּ
הִסְבּוֹתָם		הַיּוֹקְמָתָם	הַיֹּשְׁבָתָם		הַמְצָאתָם	הַגְּלֵתָם
הִסְבּוֹתוּ		הַיּוֹקְמָתּוּ	הַיֹּשְׁבָתּוּ		הַמְצָאתּוּ	הַגְּלֵתּוּ
הִסְבּוֹנוּ		הַיּוֹקְמָנוּ	הַיֹּשְׁבָנוּ		הַמְצָאָנוּ	הַגְּלֵינוּ

הַאֲכָל	הַאֲכָל	הַיֹּשֶׁב	הַיָּקְם	הַזְבֵּן	הַמְצָא	הַגְּלֵה
הַזְבֵּב						הַגְּלֵת

Imperatives not used.

יִאֱכָל יַסְבֵּב, יוֹסֵב etc.	יַשְׁבֵּב	יַזְבֵּם	יַזְבֵּן	יַמְצֵא	יִגְלֵה
תַּיסְבֵּב	תַּיְשֵׁב	תַּיְקֵם	תַּיְשֵׁבָה	תַּמְצֵא	תַּגְּלֵה
תַּיסְבֵּב		תַּיְשֵׁב	תַּיְקֵם	תַּמְצֵא	תַּגְּלֵה
תַּיסְבֵּבִי		תַּיְשֵׁבִי	תַּיְקֵמי	תַּמְצֵאי	תַּגְּלֵלי
אַיסְבֵּב		אַיְשֵׁב	אַיְקֵם	אַמְצֵא	אַגְּלֵה
יוֹסְבֵּב		יוֹשֵׁב	יוֹקְמֵג	יִמְצֵא	יִגְלֵוּ
תַּיסְבֵּבִינָה		תַּיְקֵמָנָה	תַּיְשֵׁבָנָה	תַּמְצֵאָנָה	תַּגְּלֵינָה
תַּיסְבֵּבִו		תַּיְקֵמוֹ	תַּיְשֵׁבָוֹ	תַּמְצֵאֹו	תַּגְּלֵלוֹ
תַּיסְבֵּבִינָה		תַּיְקֵמָנָה	תַּיְשֵׁבָנָה	תַּמְצֵאָנָה	תַּגְּלֵינָה
נוֹסֵב		נוֹשֵׁב	נוֹקֵם	נוֹמֵץָא	נוֹגֵלה
	מוֹאָכָל	מוֹשֵׁב	מוֹקֵם	מוֹמֵץָא	מוֹגֵלה

COMPARATIVE PARADIGMS : HITHPAEL.

	<i>Strong Verb.</i>	1 <i>gutt.</i>	2 <i>gutt.</i>	3 <i>gutt.</i>	"ג" <i>init.</i>
<i>Perf. Sg. 3. m.</i>	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבָרֵךְ	הַתְעִלָּח	הַתְגִּישָׁשֶׁ
3. f.	הַתְקִפְּלָה		הַתְבָרְכָה	הַתְגִּילָה	
2. m.	הַתְקִפְּלָתָ	as	הַתְבָרְכָתָ	הַתְגִּילָתָ	as
2. f.	הַתְקִפְּלָתָ	<i>Strong</i>	הַתְבָרְכָתָ	הַתְגִּילָתָ	<i>Strong</i>
1. c.	הַתְקִפְּלָתִי	<i>Verb</i>	הַתְבָרְכָתִי	הַתְגִּילָתִי	<i>Verb</i>
<i>Pl. 3. c.</i>	הַתְקִפְּלָוֹ	<i>through-</i>	הַתְבָרְכָוֹ	הַתְגִּילָוֹ	<i>through-</i>
2. m.	הַתְקִפְּלָתָם	<i>out.</i>	הַתְבָרְכָתָם	הַתְגִּילָתָם	<i>out.</i>
2. f.	הַתְקִפְּלָתָןָ		הַתְבָרְכָתָןָ	הַתְגִּילָתָןָ	
1. c.	הַתְקִפְּלָנָנוֹ		הַתְבָרְכָנָנוֹ	הַתְגִּילָנָנוֹ	
<i>Inf. absolute</i>					
<i>construct</i>	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבָרֵךְ	הַתְעִלָּח	הַתְגִּישָׁשֶׁ
<i>Imp. Sg. m.</i>	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבָרֵךְ	הַתְגִּילָה	הַתְגִּישָׁשֶׁ
f.	הַתְקִפְּלִי		הַתְבָרְכִּי	הַתְגִּילִי	
<i>Pl. m.</i>	הַתְקִפְּלָוֹ		הַתְבָרְכָוֹ	הַתְגִּילָוֹ	
f.	הַתְקִפְּלָנָה		הַתְבָרְכָנָה	הַתְגִּילָנָה	
<i>Impf. Sg. 3. m.</i>	וַתְקִפֵּל	וַתְעִמֵּד	וַתְבָרֵךְ	וַתְעִלָּח	וַתְגִּישָׁשֶׁ
3. f.	וַתְקִפְּלָה		וַתְבָרְכָה	וַתְגִּילָה	
2. m.	וַתְקִפְּלָתָ		וַתְבָרְכָתָ	וַתְגִּילָתָ	
2. f.	וַתְקִפְּלָתָ		וַתְבָרְכָתָ	וַתְגִּילָתָ	
1. c.	אָוַתְקִפְּלָ		אָוַתְבָרֵךְ	אָוַתְגִּילָה	
<i>Pl. 3. m.</i>	וַתְקִפְּלָוֹ		וַתְבָרְכָוֹ	וַתְגִּילָוֹ	
3. f.	וַתְקִפְּלָנָה		וַתְבָרְכָנָה	וַתְגִּילָנָה	
2. m.	וַתְקִפְּלָתָ		וַתְבָרְכָתָ	וַתְגִּילָתָ	
2. f.	וַתְקִפְּלָנָה		וַתְבָרְכָנָה	וַתְגִּילָנָה	
1. c.	וַתְקִפְּלָ		וַתְבָרְךָ	וַתְגִּילָה	
<i>Ptc.</i>	מַתְקִפֵּל	מַתְعִמֵּד	מַתְבָרֵךְ	מַתְعִלָּח	מַתְגִּישָׁשֶׁ

COMPARATIVE PARADIGMS: HITHPAEL (HITHPALEL).

STRONG VERB QAL WITH SUFFIXES.

<i>Suffixes for the</i>	1. <i>Sg.</i>	2. <i>Sg. m.</i>	2. <i>Sg. f.</i>	3. <i>Sg. m.</i>	3. <i>Sg. f.</i>
	me.	thee.	thee.	him.	her.
<i>Perf.</i>	3. <i>m.</i>	קָטַלְגִּי	קָטַלְתֶּךָ	קָטַלְגָּה	קָטַלְתָּה קָטַלְתָּוּ
	3. <i>f.</i>	קָטַלְתַּנִּי	קָטַלְתַּחֲךָ	קָטַלְתַּתָּה	קָטַלְתַּתָּוּ
	2. <i>m.</i>	קָטַלְתַּנִּי קָטַלְתַּנִּי	—	—	קָטַלְתָּה קָטַלְתָּוּ
	2. <i>f.</i>	קָטַלְתַּנִּי	—	—	קָטַלְתִּיהָ קָטַלְתִּיו
	1. <i>c.</i>	—	קָטַלְתִּיךְ	קָטַלְתִּיךְ	קָטַלְתִּיהָ
<i>Pl.</i>	3. <i>c.</i>	קָטַלְגִּינוּ	קָטַלְגָּה	קָטַלְגָּה	קָטַלְגִּיהָ
	2. <i>m.</i>	קָטַלְתָּנוּ	—	—	קָטַלְתָּנוּ
	1. <i>c.</i>	—	קָטַלְנוּךְ	קָטַלְנוּךְ	קָטַלְנוּהָ
<i>Inf.</i>		קָטַלְיִ	קָטַלְךָ	קָטַלְתֶּךָ	קָטַלְתָּה
<i>Imp.</i>		קָטַלְגִּי	—	—	קָטַלְהָ קָטַלְתָּה
<i>Impf.</i>	3. <i>m.</i>	יָקַטְלִנִּי	יָקַטְלֵךָ	יָקַטְלָה	יָקַטְלָה יָקַטְלָה
<i>With Nun epenthetic</i>		יָקַטְלְּנִי	יָקַטְלְּתֶךָ	—	יָקַטְלְּנִי
<i>Pl.</i>	3. <i>m.</i>	יָקַטְלִגְנִי	יָקַטְלְּגָה	יָקַטְלְּגָה	יָקַטְלְּנִיהָ
<i>Perf. Piel</i>		קָטַלְגִּי	קָטְלֵךָ	קָטְלָה	קָטְלָה

* * The Suffixes to the other Conjugations follow the
ת require the tone to be on the preceding syllable; also

STRONG VERB QAL WITH SUFFIXES.

1. Pl. us.	2. Pl. m. you.	2. Pl. f. you.	3. Pl. m. them.	3. Pl. f. them.
קָטַלְנִי	קָטַלְכֶם	קָטַלְבָּנוּ	קָטַלְתֶּם	קָטַלְתֶּנוּ
קָטַלְתָּנוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּנוּ
קָטַלְתָּנוּ	—	—	קָטַלְתִּים	קָטַלְתִּינוּ
—	קָטַלְתִּיכֶם	קָטַלְתִּיכָּנוּ	קָטַלְתִּים	קָטַלְתִּין
קָטַלְנוּ	קָטַלְוֶיכֶם	קָטַלְוֶיכָּנוּ	קָטַלְוִוֶם	קָטַלְנוֹ
קָטַלְתָּנוּ	—	—	קָטַלְתִּים	קָטַלְתִּין
—	קָטַלְנוּכֶם	קָטַלְנוּכָּנוּ	קָטַלְנוּמֶם	קָטַלְנוֹ
קָטַלְנִי	קָטַלְכֶם	קָטַלְבָּנוּ	קָטַלְתֶּם	קָטַלְתֶּנוּ
קָטַלְנִי	—	—	קָטַלְמֶם	—
יָקַטְלָנוּ	יָקַטְלֶיכֶם	יָקַטְלֶיכָּנוּ	יָקַטְלִים	יָקַטְלִינוּ
יָקַטְלָנוּ	—	—	—	—
יָקַטְלָנוּ	יָקַטְלֶיכֶם	יָקַטְלֶיכָּנוּ	יָקַטְלִים	יָקַטְלִינוּ
קָטַלְנִי	קָטַלְכֶם	קָטַלְבָּנוּ	קָטַלְתֶּם	קָטַלְתֶּנוּ

analogy of qal. Observe that the Suffixes **הִי**, **נוּ**, **נִי** and **עֲ**, following a long vowel in an open syllable.

III. NOUNS.

ARRANGED IN SIX DECLENSIONS.

FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	<i>f.</i>	thy, <i>m.</i>	thy, <i>f.</i>	thy, <i>m.</i>	<i>f.</i>	<i>m.</i>	<i>Constr.</i>	<i>Absolute.</i>
אָרוֹם	אָרוֹמָם	אָרוֹכָם	אָרוֹכָם	אָרוֹנָה	אָרוֹתָה	אָרוֹן	אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹן	אָרוֹנָה	אָרוֹןִי	אָרוֹןְלִי light.
אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹנָה	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹ	אָרוֹנוֹנִי plur.	
צְדִיקָם	צְדִיקָם	צְדִיקָם	צְדִיקָם	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקִי just man.	
צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקָה	צְדִיקְלִי plur.	

* * The tone of Suffixes is as above in all the Declensions.

SECOND DECLENSION : NOUNS WITH QAMETS MUTABLE.

(a) Monosyllabic¹. (b) With immutable vowel in penult. (c) With immutable vowel in final syllable. (d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

¹ These nouns must be distinguished from those in Declension V, ‘double ayin.’

THIRD DECLENSION : NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic¹. (b) With immutable vowel in final syllable. (c) Immutable vowel in penult.

See p. 58.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	<i>Constr.</i>	<i>Absolute.</i>
נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם	נָשָׁם name (<i>a</i>).
נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים	נָשָׁמִים plur.	נָשָׁמִים
מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם	מְלִיכָם interpreter (<i>b</i>).
מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים	מְלִיכִים plur.
אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם	אֹיְבָם enemy (<i>c</i>).
אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים	אֹיְבִים plur.

¹ These nouns must be distinguished from those in Declension V, ‘double ayin.’* * The Active Participle *qal* is of this Declension (*c*).

FOURTH DECLENSION : SEGHLATE NOUNS.

Developed monosyllabic forms; accent on penult. See p. 59.

FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghest forte, with suffixes and in the plural.

See p. 60.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	<i>Constr.</i>	<i>Absolute.</i>
—	סָלָם	—	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס basket.
—	סָלָבֶּס	—	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס	סָלָבֶּס plur.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה ¹	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה statute.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה plur.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה arrow.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה plur.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה camel.
—	תְּקֵנָה	—	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה	תְּקֵנָה plur.

¹ Lev. x. 13, 14.² Ex. v. 14.

SIXTH DECLENSION: NOUNS IN $\eta_{\ddot{\nu}}$ FROM LAMEDH-HE VERBS.

See p. 60.

See note in
Addenda Et
Corrigenda

FEMININE NOUNS. See p. 61.

(The Feminines of Adjectives and Participles are of these types.)

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	<i>Constr.</i>	<i>Absolute.</i>
—	םְלָכִים	—	םְלָכָות	—	םְלָכָת	—	םְלָכָת	—	םְלָכָת	םְלָכָת	םְלָכָתָה ¹ , treasure.
—	םְלָכִים	—	םְלָכָות	—	םְלָכָת	—	םְלָכָת	—	םְלָכָת	םְלָכָת	םְלָכָתָה ² , plur.
—	תְּמִימִים	—	תְּמִימָה	—	תְּמִימָה	—	תְּמִימָה	—	תְּמִימָה	תְּמִימָה	תְּמִימָה ¹ , law.
—	תְּמִימִים	—	תְּמִימָה	—	תְּמִימָה	—	תְּמִימָה	—	תְּמִימָה	תְּמִימָה	תְּמִימָה ² , plur.
—	שְׁנָתִים	—	שְׁנָתָה	—	שְׁנָתָה	—	שְׁנָתָה	—	שְׁנָתָה	שְׁנָתָה	שְׁנָתָה ² , year.
—	שְׁנָתִים	—	שְׁנָתָה	—	שְׁנָתָה	—	שְׁנָתָה	—	שְׁנָתָה	שְׁנָתָה	שְׁנָתָה ² , plur.
—	בְּרָכִים	—	בְּרָכָה	—	בְּרָכָה	—	בְּרָכָה	—	בְּרָכָה	בְּרָכָה	בְּרָכָה ² , blessing.
—	בְּרָכִים	—	בְּרָכָה	—	בְּרָכָה	—	בְּרָכָה	—	בְּרָכָה	בְּרָכָה	בְּרָכָה ³ , queen.
—	מְלָכִים	—	מְלָכָתָה	—	מְלָכָתָה	—	מְלָכָתָה	—	מְלָכָתָה	מְלָכָתָה	מְלָכָתָה ² , plur.

FEMININE NOUNS (*continued*).

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	<i>Constr.</i>	<i>Absolute.</i>
זֶן	בְּעָרִים	זֶן	בְּעָרִים	בְּעָרִים	בְּעָרָה	בְּעָרָה	בְּעָרָה	בְּעָרָה	בְּעָרָה	בְּעָרָה	בְּעָרָה ³ girl.
זֶן	בְּעָרֹתִים	זֶן	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים	בְּעָרֹתִים plur.
זֶן	שְׁפָתִים	זֶן	שְׁפָתִים	שְׁפָתִים	שְׁפָתִה	שְׁפָתִה	שְׁפָתִה	שְׁפָתִה	שְׁפָתִה	שְׁפָתִה	שְׁפָתִה bondmaid.
זֶן	שְׁפָחוֹתִים	זֶן	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים	שְׁפָחוֹתִים plur.
זֶן	תְּכִמּוֹתִים	זֶן	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים wisdom.
זֶן	תְּכִמּוֹתִים	זֶן	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים	תְּכִמּוֹתִים plur.
זֶן	עַטְרִים	זֶן	עַטְרִים	עַטְרִים	עַטְרָה	עַטְרָה	עַטְרָה	עַטְרָה	עַטְרָה	עַטְרָה	עַטְרָה ⁴ crown.
זֶן	עַטְרוֹתִים	זֶן	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים	עַטְרוֹתִים plur.
זֶן	טוּבָעִים	זֶן	טוּבָעִים	טוּבָעִים	טוּבָעָה	טוּבָעָה	טוּבָעָה	טוּבָעָה	טוּבָעָה	טוּבָעָה	טוּבָעָה ⁴ ring.
זֶן	טוּבָעֹתִים	זֶן	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים	טוּבָעֹתִים plur.

¹ Immutables vowels before *n*—; see Decl. I, also dageshed forms (Decl. 5). ² Mutable — or — before termination; see Decls. 2, 3.

³ Nouns from segholates, Decl. 4. ⁴ Feminines terminating in *n*— (*n*—) or *n*— (*n*—). Most of these nouns have in the abs. sing. a form in *n*—, as קָרָה. Participles have in general this double form, as פָּקָדָה, קָרָה.

IRREGULAR NOUNS.

See § 162.

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form : especially in nouns derived from verbs "יְיָ" (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א

אָבִ m. (see p. 62) father.

אָבַד to perish ; *piel* and *hiph.* to destroy.

אָבָהּ m. ('Abaddon') ; destruction.

אָבֵה *impf.* יְאַבֵּה to be willing, desirous ; mostly with negatives.

אָבֵין adj. (אָבָהּ) poor, miserable.

אָבֵל to languish, lament ; *hiph.* to grieve, mourn.

אָבֶן f. stone, rock, precious stone.

אָבָרָהּ f. wing, feather.

אָנָם m. pool, const. of מִים (אָגָם) under-stood).

אָגַר to gather, lay up provision.

אָדָן m. lord, whence אָדָן the Lord.

אָדָם to be red ; *pual* to be dyed red.

אָדָם m. a man, man (generic and collective) ; pr. n. Adam.

אָיָשׁ הָאָדָמָה f. ground, earth, or אָדָם a husbandman.

אָהָב *impf.* or אָהָב *pr.* A, to love.

אָהָבָה f. love.

אָהָהּ ah! alas!

אָהָל to pitch a tent ; *piel fut.* לִיהְלֹל.

אָהָל m. tent, tabernacle.

אָוֹ conj. or ; אָוֹ... אָוֹ whether... or.

אָזִי interj. alas! woe to!

אָוֵל m. fool, impious man.

אָוֵל adv. perhaps.

אָרֶךְ to shine, be enlightened; *niph.*
(*impf.* יִאָרֶךְ) to become bright;
hiph. to enlighten.

אַרְךָ *m.* light.

אַזְכֵּן *adv.* then.

אַזְוֹר *m.* girdle, fetters.

אַזְעֵן *hiph.* הַאֲזֵּן to give ear.

אַזְנִים *f. dual* אַזְנִים ear.

אַחֲ *m.* (*see p. 272*) brother.

אַחֲרָךְ *num. m.* one, *sem. f.* אַחֲתָה; *see p. 134*: sometimes equivalent to the indefinite article (*τις*).

אַחֲנוֹ to take hold of (**בָּ**); *niph.* to take possession, be caught.

אַחֲרָתָה *m.* *adj.* other.

אַחֲרָה ('hinder part') *as adv.* afterwards, after: *plur. const.* אַחֲרִי *prep.* after.

אַחֲרִיתָה *f.* the latter time (of one's life, or of the world).

אַיָּה, **אַיָּה** *adv. interrog.* where? *See § 272, 1.* *מֵאַיָּה whence?

אַיְבָּה to hate; *ptc.* אַיְבָּה enemy.

אַיְבָּה *f.* enmity.

אַיְתָה *f.* vulture, falcon.

אַיְתָה *adv. interrog.* how?

אַיְלִים *m. (const. pl.)* אַיְלִים a ram.

אַיְלָה *f.* a hind, female antelope.

אַיְמָה *f.* fear, terror.

אַיְן *adv. not* (*see p. 142*). With suffixes: I (would) not, etc.

אַיְפָה or **אַיְפָה** *f.* ephah, a corn measure.

אַיִשׁ (*see p. 62*) man, husband, every one: אַיִשׁ . . . אַיִשׁ one . . . another.

אַזְכֵּר *adv.* also, only, surely, yet.

אַבְלָל *impf. A and E,* to eat; *hiph.* to give to eat, to feed with (*two accs. or acc. and M.*).

אַכְלָל *m. food.*

אַכְנֵן *adv.* truly, certainly.

אַל *adv.* not; *see p. 141.*

אַל- or **אַל-** *prep.* to, unto.

אַלְהָה, **אַלְהָה** demonst. pron. *pl.* these. *See § 183.*

אֱלִים ('mighty one') God; mighty ones.

***אֱלָא** but ('sondern'), except.

אֱלֹהָה God.

אֱלֹהִים God, sometimes gods. *See § 287 a.*

אֱלֹן or **אֱלֹן** *אֱלֹן *m.* a tree (oak or terebinth).

אֱלָם *adj.* dumb.

אֱלָמֵנִי *m. (with בְּ)* אֱלָמֵנִי such a one.

אֱלָפִים *m. a thousand, pl.* אֱלָפִים.

אֱמָם *f.* (*see p. 62*) mother.

אֱמָם *part.* if; *see p. 144.*

אֱמָה *f.* maid-servant, handmaid.

אֱמָה *f.* cubit.

אֱמִינָה אֱמִינָה *f.* faith, faithfulness, faithful adherence to.

אֱמָן to be or to make firm, trustworthy; *ptc.* אֱמָן foster-father; *in f.* אֱמָנָה nurse; *niph.* to be secure, faithful, such as can be depended on; *hiph.* to trust, believe.

אֱמָן Amen, אֱמָנָה *adv.* certainly, verily.

אֱמָן *impf. A,* to be powerful, courageous; *piel, hiph.* to strengthen.

אֱמָר *impf. A and E,* to say. *See § 246 c.* Citations from O.T. are introduced in later Hebrew by *שְׁבָאָמָר* 'as it was said' (*niph.*).

אֱמָרָה *f.* word, discourse.

אֱמָת *f. (with suffix אַמְתָּה)* אֱמָת truth; *אֱמָתִית adj. true.

אֵן *interrog. adv. where?*

אָנָׁוֹשׁ *m. man ('homo'). See אִישׁ.*

אָנַחַת *niphal to sigh; with על.*

אָנְחָה *f. sighing.*

אָנְכִי *pers. pron. I; plur. אָנְכֶנּוּ we.*

אָנִיה *f. ship; m. fleet.*

אָנָׁפֶת *to be angry (lit. 'to snort').*

אָנַקְנָה *to cry out from pain; niph. to lament.*

אָסְפָּה *to collect, gather.*

אָסְרָה *to bind, yoke.*

אָנָּבָה *m. (5) nose; dual אֲנָבִים nostrils; generally met. anger.*

אָנוֹת *part. also, even. Is it so, that . . . ?*

אָפָרָה *m. the young (of birds), a nestling.*

אָרְבָּה *to lie in wait (לְעֵד against).*

אָרְבָּעָה *m. num. four, אָרְבָּעָה. f. אָרְבָּעָה forty; see p. 134.*

אָרְגָּמָן *f. purple.*

אָרְקָה *to pluck.*

אָרְזָן *and אָרְזָן c.ark (of the Covenant);*

אָרְנוֹן *m. cedar. [אָרְזָן] with def. art.*

אָרְחָה *f. way, path.*

אָרְיָה *and אָרְיָה m. lion.*

אָרְךָ *impf. A, to be long; hiph. to prolong; with נְאָזֶן to be long-suffering.*

אָרְךָ *m. long; אָרְךָ אֲפִים long-suffering.*

אָרְם *f. Aram, Syria; אָרְם ('Aram of the two rivers') Mesopotamia.*

אָרְץ *c. earth, world, land; with art. הָאָרְצָה.*

אָרְרָר *impf. יָאָרְרָר to curse.*

אָשָׁה *c. (5) fire.*

אָשָׁה *f. (see p. 62) woman, wife.*

אָשָׁר *to be straight, hence to prosper;*

piel to make straight, pronounce happy, congratulate.

אָשָׁרִי *m. only in plur. const.*

Oh the happiness of! blessed is, art, are, etc.

אָשָׁר *indecl. rel. who, which. See pp. 72, 144, 161.*

אָתָּה *mark of the acc. For its use with personal pronouns, see paradigm, p. 68.*

אָתָּה *prep. with. When a prefix, the תּ is doubled. See § 182, p. 69.*

אָתָּה *m. f. 2 pers. pron. thou; plur. m. אָתָּם f. ye.*

אָתְּמָלָה *adv. yesterday. See לְתֻמָּלָה.*

ב

בְּ *prep. prefix in, of place or time; by, of the instrument. With inf. of verbs it often has the sense of when; see p. 143.*

בָּאָרָה *to burn, consume.*

בָּאָשָׁה *m. pl. worthless, wild (grapes).*

בָּנָדֵד *to dissemble, transgress.*

בָּנָדֵד *m. garment.*

[בָּרְ] *m. (5) solitude; adverbial, with לְ alone or prep. beside; often with pron. affixes. See p. 141, n. 2.*

בָּרָה *m. (5) branch, limb (i. e. 'a separate part'). Plur. only.*

בָּהָמָה *f. beast, cattle (sing. often used collectively).*

בָּאָ *to come, enter; hiph. הָבָא to cause to enter, to bring.*

בָּזָה *also בָּזָה to despise, spurn.*

בָּנָן *and בָּנָן (see § 250) to discern, understand; niph. ptc. נְבָזָן discreet, prudent; hiph. to be wise, skilful, understanding.*

בָּזָשָׁה *to be ashamed; hiph. to put to shame.*

בָּחוֹר *m.* a youth.

בְּחַזֵּן to try, put to the test.

בְּחִיר to choose (*acc. or בָּבֶן*).

בְּטֻחָה to trust; (**לְבָבֶן**, בָּבֶן) *hiph.* to certify, declare.

בְּטִילָה to cease; * **בְּטִילָה** *adj.* useless.

בִּינָה *f.* understanding, prudence.

בֵּית *m.* (*const.*, בֵּית, **בֵּית**) house, abode. *Frequent in the names of places.* *Pl.* בְּתִים.

בְּכָא *m.* weeping; (*also mulberry trees*) as *pr. n.* Baca.

בְּכָה to weep, mourn.

בְּכָור *m.* firstborn.

בְּכָוָה *f.* birthright.

בְּכִי *m.* weeping, trickling.

בְּלִי or **בְּלִי** ('loss') as *prep.* without; as *adv.* not; with *suffixes* לְבִלִּי, מִבְלִי for lack of, so that not.

בְּלָה to be worn out, ruined.

בְּלָעֵדִי *prep.* (*plur. const. form with suffix*) without, separate from.

בְּלָתִי *adv.* besides, except, not.

בְּמָה *f.* *in pl.* high places.

בְּמָה *adv.* wherefore? why?

בֶּן *m.* (*const.* בֶּן, *see p. 62*) son; 'a son of... years' = so many years old.

בְּנָה to build.

בְּעֵד *prep.* about, within, after, behind; often with *suffixes*.

בָּעֵל *m.* lord, possessor, husband.

בָּעַר to burn; *piel* to consume, put away, burn up.

בָּקָע to cleave; *niph.* to break forth; *piel* to divide, rend.

בָּקָר *piel* to search, enquire.

בָּקָרִים *m.* (*pl.* בָּקָרִים) morning.

בָּקָר *c.* ox, bullock, herd (*collective*).

בָּקָשׁ *piel* בָּקָשׁ to seek, entreat.

בָּרָה *adj.* (5) (*fem.* בָּרָה) pure.

בָּרָא to create, make, fashion.

בָּרָזֶל *m.* (*quadrilit.*) iron.

בָּרִית *f.* covenant.

בָּרַךְ to kneel; *qal pass. ptc.* blessed. *Generally piel* בָּרַךְ to bless, to pronounce blessed

בָּרַפְּיִם *f.* (4) dual knee.

בָּרָכה *f.* blessing.

בָּרָר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* pure.

בָּשָׂר *piel* to announce; εὐαγγελίζειν.

בָּשָׂר *m.* flesh, body.

בָּתָה *f.* (*pl.* בָּתָות, *see p. 272*) daughter.

בָּתָה *f.* desolation.

בָּתִילָה *f.* virgin.

בָּתוֹךְ (as *prep.* from בָּתוֹךְ) (תְּנוּךְ) in the midst of.

ג

גָּאֵל to redeem, avenge; *ptc.* גָּאֵל redeemer, hence near kinsman (one who has the right to redeem).

גָּאֵלה *f.* relationship, right of redemption, redemption.

גָּבֵה to be lifted up, haughty; *hiph.* to exalt.

גָּבֵה adj. high, proud.

גָּבוֹעַ *m.* border, coast.

גָּבֹר adj. mighty.

גָּבוֹרָה *f.* power.

גָּבְרִישׁ *m.* ('ice') crystal.

גָּבְעָה *f.* hill; *pr. n.* Gibeah.

גָּבֹר and **גָּבֹר** *impf. A,* to be powerful; *piel* to make strong.

גָּבָר *m.* man ('vir').

גָּדוֹר *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.
גָּדוֹל *and* **גָּדוֹל** *impf. A.*, to be great, grow up; *piel* to make great; *hiph.* to become great.
גָּדוֹלה *f.* greatness, majesty.
גָּדוֹרֶף *piel* **גָּדוֹרֶף** to reproach, blaspheme.
גָּדרָה *m., also f.* wall, fence, hedge.
גָּנוֹיִה *f.* body.
גָּנוֹיִם *m. (pl. of גָּנוֹי)* peoples, nations.
גָּוֹל *or* **גָּוֹל** to rejoice.
גָּוֹר to sojourn, dwell.
גָּוֹרֵל *m.* lot.
גָּזַל to cut off, take away.
גָּמְיָא *c. (const.)* valley.
גָּלַה to lay bare, uncover: *with אֲלֹונָה* to ‘uncover the ear,’ disclose: *also* to migrate, go into exile: *hiph.* to carry into exile.
גָּלַח *piel, hithp.* to shave.
גָּלַל to roll, roll upon, commit to.
גָּמָם *adv.* also, moreover.
גָּמְנָא *m.* bulrush (the papyrus).
גָּמְוָיל *m.* desert, recompense.
גָּמְילָות *f.* recompense, gratitude.
גָּמָל to repay, recompense.
גָּמָל *c. (5)* camel.
גָּמַר to finish, fail.
גָּדָן *c. (5)* garden.
גָּנָב to steal (*see p. 194, note on Job iv. 12*).
גָּעַר *impf. A.*, to reprove, rebuke.
גָּעָרָת *f. (const.)* rebuke.
גָּפָן *c.* vine.
גָּפָר *m. name of a tree; perhaps the cypress.*
גָּזָר *m.* stranger, sojourner.
גָּרְנוּן *m.* axe.
גָּרְנוּן *f.* threshing-floor.

***גָּרָר** occasion.
גָּרְשָׁן to cast out; *piel* to expel.
גָּשַׁת (*with suffix גָּשַׁתוֹ*) *inf. const. of גָּשַׁשׁ* to touch.

ג

גָּבָה *f.* report, slander.
גָּבָרָה *f.* bee.
גָּבָק, *also* **גָּבָק** *impf. A.*, adhere to (**בָּ**), abide with (**עַ**).
גָּבָר to speak, promise, command; *almost solely in piel.*
גָּבָר *m. (2)* word, matter, thing; *על-***גָּבָר** in respect of, concerning.
גָּבָשׁ *m.* honey.
גָּדָג *m. (pl. גָּדִים)* fish.
גָּדָד *m.* beloved, uncle.
גָּדֵין *and* **גָּדֵין** to judge, contend.
גָּדוֹר to dwell.
גָּדוֹר *or* **גָּדוֹר** *m. (1)* generation.
גָּדְחַק to press on; *ptc. דִּחְקָה* oppressor.
גָּדֵין *m.* judgment.
גָּכָא *piel* to crush.
גָּלִים *adj. (pl.)* poor.
גָּלָג *qal and piel* to leap.
גָּלַל to move to and fro, hang loose; *niph.* to be wasted.
גָּלְתָּה *f. (4) (dual)* door, gate.
גָּדָם *m.* blood, *pl. גָּדִים* bloodshed.
גָּמָה to resemble; *ptc. דִּמְהָה* like.
גָּמִים to be still.
גָּמָה *f.* silence.
גָּדְעַת *f. (inf. const. of יְדֻעַ as noun)* knowledge.
גָּדָר to pierce.
גָּדוֹר *c.* a swallow.
גָּדָר to tread; *hiph.* to lead, guide.
גָּדָרָה *c.* way, mode of life.

צַעַק *im pf. A*, to cry out. *See צָעַק.*

צָהָב *im pf. A*, to be old; *hiph.* to grow old.

זָקָן *adj.* old; *as subst.* elder.

זָקָנָה *f.* old age.

זְקָק to refine.

זְרֹה to winnow, scatter, spread, disperse.

זָרָעַ *c.* (pl. **זָרָעִים** or **זָרָעִות**) arm, power.

זָרָעַ *im pf. A*, to sow, plant.

זָרָעָה *m.* seed, posterity.

ח

נְחַבָּא *niph.* to be concealed, to hide oneself; *hiph.* to hide.

חָבָה* *f.* age.

חָבֵט to beat, thresh.

חָבֵל *m.* measuring-line, allotment.

חָבֵר *m.* companion.

חָבֵשׁ to bind up; *piel* to restrain.

חָנֶר to attire, gird.

חָרֵל *im pf. A*, to cease, forbear.

חָרֵשׁ *adj.* new.

חָדֵשׁ *m.* (4) new moon, month.

חָזֵב *m.* (pl. **זָהָות**) debt.

חָזֵב *piel* to be indebted: hence **חָזֵבָה** debtor.

חָזָה *piel* to utter, tell.

חָזָה *pr. n.* Eve.

חָיָל, **חַיָּל** to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel*, intensive of *qal* to dance, to bring forth young.

חָמָם *f.* wall, esp. of city.

חָיָם *m.* (pl. **זָהָות**) open space: *as adv.* without, abroad. **מִחָיָם** outside, antithetic to **מִבֵּית**.

חָזָר *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *ptc.* **חָזָה** seer.

חָזִין (*const.* **חָזִין**) *m.* (*pl.* **חָזִינִים**) vision.

חָזֵון *m.* flash, lightning.

חָזֵיר *m.* swine, wild boar.

חָזַק *im pf. A*, to be strong; *piel* to strengthen; *hiph.* to take hold of (**בָּ**), strengthen, seize, claim.

***חָזַר** to turn.

חָטָאת *im pf. A* **יְחַטָּא** to transgress, sin.

חָטָאת *m.* sin.

חָטָה *f.* (*pl.* **חָטָהִים**) wheat.

חַיִּה to live, **חַי** living, the Living One: *in adjurations, see p. 128, n. 5*; *piel* to quicken, revive.

חַיִּה *f.* life, living thing, animal, often collective.

חַיִּים *m. plur.* life, as a state, or duration.

חַיל (*const.* **חַיל**) *m.* strength, power, wealth, virtue.

חַיק *m.* bosom.

חַכְמָה *im pf. A* **יְחַכֵּם** to be intelligent, wise; *piel and hiph.* to make wise, teach.

חַכְמָה *adj.* wise, skilful.

חַכְמָה *f.* wisdom.

חַלְדָּה *m.* the world (*aiáv*).

חַלְהָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חַלּוֹם *m.* dream.

חַלְיִי *m.* weakness, disease.

חַלְילָה interj. far be it from (**לֹ**).

חַלְלָה to pierce, wound; *niph.* and *piel* to profane; *hiph.* **הַחַלֵּל** to begin.

חַלְמָה to dream.

חַלְפָה *f.* **חַלְפָה** to pass, change; removal.

חָלֵז to loose, set free, arm for battle ; *piel* to deliver (**מַפְּנִי**).
חָלֵק to apportion, divide ; *piel* to distribute.
חָלֵקה *m.* **חָלֵק** *f.* portion, field.
חָמֵר to desire, covet ; *niph.* *ptc.* **נְחָמֵר** desirable.
חָמָה *f.* heat, wrath.
חָמֹתָה mother-in-law.
חָמֶל to spare, bear with.
חָמֵץ *m.* vinegar.
חָמָר mire, clay.
חָמָשִׁים *m.* **חָמָשָׁה** *f.* **חָמֵשׁ** *m. num.* five ; fifty ; see p. 134.
חָן *m.* (5) favour, grace.
חָנָה to encamp.
חָנָן to be favourable, gracious.
חָסֵד *m.* favour, mercy.
חָסַה to trust, confide in.
חָסֵר *impf. A,* to want, be in need ; *piel* to cause to lack.
חָפֶה *f.* bridal chamber.
חָפֵץ (*impf. A and o*) to delight in, (**בַּ**, **לַ**) desire, prefer.
חָפֵץ *m.* pleasure, desire, delight.
חָץ *m.* (5) arrow.
חָצַב and **חָצֵב** to cut, hew out.
חָצָה to divide, halve.
חָצֵי *in pause* **חָצֵי** *m.* portion, half.
חָצֵר *c.* (*דַּוְתַּיְם* or **חָצֵר**, **חָצֵיר**) (*דַּוְתַּיְם*) enclosure, threshing-floor, court.
חָקָק *m.* (5), *pl.* **חָקִים** statute, law.
חָקַר to search, investigate.
חָרֵב and **חָרַב** *impf. A,* to be dry, waste, desolate.
חָרֵב *f.* sword.
חָרֵד *impf. A,* to be fearful, tremble.
חָרָה to be hot, angry.

חָרֵף *impf. A,* to reproach, defy.
חָרֵפה *f.* reproach, reviling.
חָרֵר *m.* (*pl.* **חָרְרִים**) parched place.
חָרֵשׁ to plough, engrave, fabricate ; *ptc.* **חָרֵשׁ** artificer.
חָרֵשׁ *impf. A,* to be silent (deaf or dumb) ; *hiph.* to keep silence : hence **חָרֵשׁ** *adj.* deaf.
חָשַׁבְתִּי *impf. B,* **חָשַׁבְתִּי** to think, reckon, devise ; *piel* to impute.
חָשֵׁךְ to be dark ; *hiph.* to darken.
חָשֵׁךְ *m.* darkness.
חָשֵׁף to strip off, make bare.
חָתָן *m.* bridegroom, son-in-law.
חָתַת *qal and niph.* to be broken, affrighted.

ט

טָבֵל to dip, plunge ; *to baptize ; *niph.* to be baptized.
טָהֹר *adj.* clean, pure.
טָהֹר *impf. A,* to be clean ; *piel* to cleanse.
טָהָרָה *f.* purity, cleansing, expiation.
טוֹב *adj.* good ; *subst. m.* goodness.
טוֹלֵל *hiph.* to cast out ; *hoph.* to be cast down or out, laid down (as the dead).
טוֹמֵא *adj.* impure, unholy.
טוּם to taste, perceive.
טוּרָם (*properly subst. m.*) expectation, prospect : generally as *adv.* before that, not yet.
טוּרָף *impf. A or o,* to tear, wound.
טוּרָף *m.* prey, provision.
טוּרָף *m.* leaf (*plucked off*).

<p>אֹרֶנ <i>m. river, especially the Nile.</i></p> <p>בָּמְתָה <i>f. sister-in-law.</i></p> <p>בָּשַׁ <i>imperf. A, to become dry; piel and hiph. to dry up.</i></p> <p>גִּיעָה <i>f. labour, weariness.</i></p> <p>גִּעַע <i>imperf. A, to labour, be weary; piel and hiph. to fatigue.</i></p> <p>גִּנְגֵר <i>to fear, be afraid of (acc.).</i></p> <p>יד <i>c. (dual) יָדִים, const. hand: often with prepositions, as by means of, לִידְ near to, etc.</i></p> <p>הַזְּרָה <i>to put forth; spec. hiph. to recount, celebrate, praise.</i></p> <p>יָדִיד <i>adj. beloved.</i></p> <p>יִדְעַ <i>to know; imperf. יִדְעַ, inf. const. דעת knowledge; niph. ptc. נֹדֵעַ known, illustrious; pual ptc. מִידְעַ acquaintance, kinsman; hiph. to let (one) know, inform, tell.</i></p> <p>יִהְבֶּ <i>to allow, appoint; in imperat. give, ascribe; also Go to! come on!</i></p> <p>יְהֹוּדִי <i>m. Jew.</i></p> <p>יְוָם <i>m. (pl. יְמִים; see p. 62) day: יְוָם adverbial by day.</i></p> <p>יְוָנָה <i>f. (pl. יְמִים) dove; pr. n. Jonah.</i></p> <p>יְחִילָה <i>piel and hiph. (הַזְּחִילָה) to expect, hope, wait (לְ for).</i></p> <p>יְמִיטָה <i>imperf. A, to be happy, merry, to be well with (לְ); hiph. הַיְמִיטָה to do good; inf. abs. as adv. diligently.</i></p> <p>יְיֻן <i>m. (4) (const. יְיֻן) wine.</i></p> <p>יְכַח <i>hiph. to reprove, chastise.</i></p> <p>יְכַלּ <i>imperf. יְכַלּ to be able, equal to (לְ).</i></p> <p>יְלִידָה <i>imperf. יְלִידָה to bring forth; hiph. הַזְּלִידָה to beget.</i></p> <p>יְלָדָה <i>m. child, lad.</i></p> <p>יְלָקָה <i>see יְלָקָה.</i></p>	<p>ים <i>m. (const. יִם or סִים) sea; hence the West (the direction of the Great Sea).</i></p> <p>ימִין <i>m. the right (hand); hence the South (the right to those looking eastward from Palestine).</i></p> <p>יְנִיקָה <i>to give suck; ptc. יְנִיקָה suckling, sucker; hiph. הַיְנִיקָה.</i></p> <p>יְסַדָּה <i>to found, establish.</i></p> <p>יסָודָה <i>m. foundation.</i></p> <p>יְסָרָה <i>m. chastisement (יְסָרָה).</i></p> <p>יְסַפֵּף <i>imperf. E, to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.</i></p> <p>יְסַרְךָ <i>imperf. A, to chastise, correct.</i></p> <p>יְעַלְלָה <i>hiph. הַזְּעַלְלָה to profit, be advantageous to.</i></p> <p>יְעַטָּה <i>imperf. יְעַטָּה to be wearied.</i></p> <p>יְעַזְזָבָה <i>imperf. יְעַזְזָבָה to counsel, purpose; ptc. יְזָעַזְבָּה counsellor.</i></p> <p>יְעַרְךָ <i>m. forest, thicket.</i></p> <p>יְפָה <i>adj. fair, beautiful.</i></p> <p>יְפֵי <i>m. (in pause) יְפֵי beauty.</i></p> <p>צָאתָה <i>imperf. יְצָאָה, inf. const. צָאתָה to go forth (מִן whence, בָּן whither); hiph. הַזְּצִיאָה to bring forth.</i></p> <p>יְצַקָּה <i>imperf. יְצַקָּה to pour out.</i></p> <p>יְצַרְךָ <i>imperf. E, to form, mould; ptc. יְצַרְךָ moulder, Maker.</i></p> <p>יְקַבָּה <i>m. wine-press, wine-vat.</i></p> <p>יְקַיָּם <i>imperf. A, to awake. See יְקַיָּם.</i></p> <p>יְקַרְךָ <i>adj. precious.</i></p> <p>יְרָאָה <i>imperf. יְרָאָה to fear; niph. ptc. נֹרָא terrible; piel יְרָאָה to alarm.</i></p> <p>יְרָאָה <i>m. const. יְרָאָה fearing.</i></p> <p>יְרַדָּה <i>imperf. יְרַדָּה to descend; hiph. הַזְּרִידָה to let down, bring down.</i></p> <p>יְרָקָן <i>(descender) the river Jordan.</i></p>
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הָרַה to cast out, give forth ; *hiph.* to teach ; *ptc.* **מֹרֶה** teacher ; *niph.* to be pierced. *Hence* **תְּרֵה** law.

יְרֻשָּׁה or **יְרֻשָּׁה** f. possession.

יְרֵחָה m. the moon.

יְרִשָּׁה *impf.* A, to inherit, possess ; *ptc.* **יְרִשָּׁה** heir.

יְשָׁה, **יְשָׁה**, **יְשָׁה** particle equivalent to subst. verb it is, there is, etc. ; often with suffixes ; also with **לְ** of possession, as **יְשָׁה** he has. See § 276 d.

יְשִׁבָּה *impf.* to sit, dwell.

***יְשָׁבָב** sedateness, quietude (**יְשָׁבָב**).

יְשָׁועָה f. help, deliverance, salvation.

יְשִׁין *impf.* A, to sleep, slumber.

יְשַׁעַ to save ; *hiph.* **יְשַׁעַ** to deliver (JESUS).

יְשֻׁעָה m. deliverance, salvation.

יְשִׁירָה *impf.* A (**יְשִׁירָה**) to go forward, i.e. in a straight course ; *piel* to direct, make straight.

יְשָׁרָה adj. right, upright.

יְשִׁירָה m. aged person.

יְתָהָם m. orphan.

יְתָהָר to remain ; *ptc.* **יְתָהָר** exceeding ; *niph. ptc.* **נוֹתָר** residual.

יְתָהָר m. residue, excellence.

יְתָהָר m. cord, string (?tent-cord).

כ

כְּ, **כְּ** as a prefixed particle as, like ; with words of number about ; with infin. when ; **כְּ...כְּ** (rarely **כְּ...כְּ**) in comparisons as . . . so.

כָּבֵד and **כָּבֵד** *impf.* A, to be heavy, weighty, rich ; *niph.* to be honoured, glorified ; *piel* to honour.

כָּבֵד adj. heavy, grievous.

כְּבָה to be quenched, extinguished.

כְּבָד m. honour, glory.

כְּבָשׂ m. lamb. *Also* **כְּבָשׂ**

כְּבָדָר f. (5) jar, pitcher.

כְּבָה part. thus, here, hither, now.

כְּבָהָן *piel* to officiate as priest.

כְּבָהָן priest ; with **כְּדוּלָה** high priest.

כְּהַנָּה f. priesthood.

כְּבוֹת m. strength.

כְּכָבֵב m. star, constellation.

כְּפָאֵל to comprehend ; *piel* to nourish, contain ; *hiph.* **כְּכָבֵיל** to contain, sustain.

כְּבָזֵן to set in order ; *niph. ptc.* firm ; *hiph.* to establish ; **piel ptc.* **כְּבָזֵן** confirming.

כְּכָסֵס f. cup.

כְּבָחֵשׂ to be wanting, fail, deceive.

כְּכָמֵן part. for, because, if ; except, but, only.

כְּכָלָה all, the whole ; see § 295.

כְּכָלָב m. dog ; pr. n. Caleb.

כְּכָלָה to be finished, fail, faint ; *piel* to finish, fulfil, consume.

כְּכָלָי m. vessel, instrument, jewel.

כְּכָלָם *niph.* to be ashamed ; *hiph.* **כְּכָלָם** to shame, reproach.

כְּכָלָן part. thus, so (see **כְּ**) ; with prefixes, **כְּכָלָן** therefore, **כְּכָלָן** because of.

כְּכָנָה perhaps stock ; see note, p. 192 (Ps. lxxx. 16).

כְּכָנָר m. harp.

***כְּכָנָסָתָה** f. synagogue, from **כְּכָנָס** to collect, *Esther* iv. 16.

כְּכָנָעָה *niph.* to humble oneself, submit.

כְּכָנָפִים c. (**כְּכָנָפִים**) wing (as of a bird), skirt (as of a garment).

כְּכָפָא m. (pl.) **כְּכָפָא** throne.

כְּכָסָה *qal* and *piel* to cover, conceal ; *pual* to be covered.

בָּסֹחַ to cut down ; ptc. pass. **בָּסֹחַ**.
בָּסִיל m. fool.
בָּסְפַּ to desire, long after (?).
בָּסֶף m. silver, money.
בָּעֵם m. anger, grief.
***בָּעֵת** *adv.* (**עַתָּה**) now.
בָּפִים f. (5) (*dual*) **בָּפִים** palm of the hand, sole, scale (of a balance).
בָּפָרֶז m. covered cup, vessel, hoarfrost.
בָּפָרֶז to cover, expiate.
בָּרֶם c. vineyard.
בָּרֶם m. (*prop. ptc.*) a vinedresser.
בָּרֶסֶם (*quadrilit.*) to ravage.
בָּרֶעֶץ to bow, crouch ; *hiph.* to depress, subdue.
בָּרִית to cut off; *with בָּרִית* to execute a covenant ; *niph.* to fail.
בָּשָׁל to stumble ; *ptc.* **בָּשָׁל** weary, feeble.
בָּתַבֵּ to write, engrave.
בָּתַת to break in pieces, destroy.

ל

לִ prep. pref. to, at, in order to. See §§ 273, 289 c.
לֹא, **לֹא**, **לֹא**, **לֹא**, **לֹא** not ; see p. 141.
לְבָב, **לְבָב**, **לְבָב**, **לְבָב**, **לְבָב** m. (*const.* **לְבָב** ; *pl.* **לְבָבִות**) heart.
לְבָב *niph.* to take heart, be bold or daring.
לְבָד alone ; generally with suffixes ; see **בָּד**, and p. 141.
לְבָבוֹשׁ m. clothing, a garment.
לְבָנָן adj. white ; pr. n. Laban.
לְבָנָן pr. n. (*generally with art.*) the ‘White Mountain,’ Lebanon.
לְבָשׁ and **לְבָשׁ** *impf. A.* to put on clothing ; *hiph.* to clothe. See § 277 c.
לְהַבְּהָה f. a flame.

לֹ part. if, Oh that ; **לֹאֲלֹא** (*where לֹא* represents *לֹא*) unless.
לֹהַ to borrow ; *niph.* to join ; **piel* to accompany ; *hiph.* to lend.
לֹין and **לֹין** to pass the night, lodge ; *niph.* **לֹין**, **לֹין** to complain, murmur (*perhaps from different roots*).
לֹין to mimic, hence to scorn, *ptc.* **לֹין** scioner ; *hiph.* to interpret, mediate.
לֹחֶם *impf. A.* to consume, make war ; *niph.* to contend in war (**בָּ**).
לֹחֶם c. bread ; **לֹחֶם הַפְּנִים** Bread of the Presence, ‘shew-bread.’
לֹחֶן to oppress.
לֹט m. (*ptc. of לִיטָה* to cover up) enchantment ; **בָּלָט** as *adv.* secretly, softly.
לֹילָה m., also **לֹילָה** night ; the latter form often as *adv.* by night.
לֹכֶד to capture.
לֹכֶן, **לֹכֶן**, see **לֹכֶן**.
לֹמֶד to learn ; *ptc.* **לֹמֶד** a learner, disciple ; *piel* to teach.
לֹמֶיד, **לֹמֶיד** **m.* disciple.
לֹעֲגָן *qal* and *hiph.* to stammer, mock ; *niph.* to use barbarous speech.
לֹפֶת to turn ; *niph.* to turn oneself.
לֹקַח *impf. יָקַח*, *inf. const.* **לֹקַח**, *imper.* **לֹקַח** to take, receive, fetch. See p. 111 f.
לֹקֶט to gather, glean.
לֹשֶׁן c. tongue, language.

מ

מָאָר m. power ; generally as *adv.* very, exceedingly.
מָאוֹת f. (*pl.* **מָאוֹת**) a hundred. See §§ 266, 267.
מָאוֹמָה f. anything.
מָאָכֵל m. food.

מָאֵן *piel* to be unwilling, refuse.
מִאֵס to despise.
מִאת double prep. from with, from.
מְבּוּל *m.* flood ; spec. the Deluge.
מְבוּעַ *m.* fountain.
מִגְדָּל *m.* tower.
מִנוּחָה *m.* sojourning, pilgrimage.
מִגְנִים* *hiph. ptc.* (*as from* גּוֹם to be high-minded), exalting.
מִגְלָה *f.* roll, book.
מִגְנָז *m.* (5) shield.
מִגְעָרָת *f.* rebuke.
מִקְרָבָר *m.* wilderness.
מִרְדָּך to measure, apportion.
מִדְהָה *f.* measure.
מִדְיוּעַ interrog. *adv.* why ? wherefore ?
***מִדְרָשׁ** *m.* study (*see* דָּרְשׁ).
מִהָּה, מִהָּד, מִהָּה interrog. part. what ? how ? often in compounds ; see § 186.
מִהָּר to hasten, hurry : sometimes in adverbial idiom, as ‘they hastened, they forgot’ = they soon forgot ; mostly in *piel* to make haste ; *niph.* to be hasty, rash.
מוֹאָבִי *pr. n.* Moab : hence *m.* Moabite ; *f.* Moabitess.
מוֹאָבִית *m.* (*from* יְרֵעַ) acquaintance, kinsman.
מוֹט to totter ; *niph.* (נִמְוֹט), *impf.* (יִמְוֹט) to be moved.
מוֹלֵדֶת *f.* birthplace, native country.
מוֹסֵךְ *m.* discipline, instruction.
מוֹפֵת *m.* sign, wonder (יִפְּהָה to shine).
מוֹצָא *m.* outgoing (יִצְאָה).
מוֹרֵךְ *niph.* and *hiph.* to change, alter.
מוֹרָא *m.* fear, reverence (יִרְאָה).
מוֹרָה *m.* teacher, former rain (יִרְאָה).

מוֹשֵׁךְ to move, remove ; *hiph.* to put away, cease.
מוֹשֵׁב *m.* seat, dwelling (יִשְׁבָּה).
מוֹת perf. מִתְּמֻות ; imperf. מִתְּמֻת to die ; *hiph.* to put to death.
מוֹתָה *m.* (const.) death.
מוֹבֵחַ *m.* altar.
מוֹפֵה *f.* invention, device.
מוֹמָר *m.* Psalm ; see p. 186 *n.*
מוֹחֵר *m.* price.
מוֹחָנָה *c.* camp.
מוֹחָקָר *m.* depth.
מוֹחָר *m.* morrow, time to come ; *as adv.* to-morrow, hereafter.
מוֹחָשָׁבָת, מוֹחָשָׁבָה *f.* thought, device.
מוֹטָה *c.* staff, tribe.
מוֹטָה *f.* bed, couch.
מוֹטְפָּחָת *f.* mantle.
מוֹטֵר *hiph.* to rain.
מוֹתָה *m.* rain (*pl.* מוֹטָר).
מי interrog. pron. who ? See § 186.
מיים *m.* plur. (const.) waters, water (sometimes with sing. verb).
מוֹבֵר to sell.
מוֹכָר *m.* price.
מוֹלֵא *impf.* יִמְלָא to fill.
מוֹלֵא *adj.* full : *subst.* fulness.
מוֹלָא *m.* messenger, angel.
מוֹלָאָה *f.* work, ministry.
מוֹלָה *f.* (pl. מוֹלָה) word.
מוֹלָחָה *f.* saltiness, barrenness.
מוֹלָחָה *f.* war.
מוֹלָט *niph.* to escape ; *piel* to cause to escape, deliver.
מוֹלָךְ to reign ; *hiph.* to make king.
מוֹלָכָה *m.* (4) king : *f.* queen.
מוֹלָכָה, מוֹלָכָה *f.* kingdom, royalty.

מִפְעָל <i>adv.</i> from above ; <i>see p. 140.</i>	* מִרְגֵּלִיָּה <i>f.</i> (pl. מִרְגֵּלִיּוֹת) pearl.
מִן , מִן , מִן , מִן <i>prep.</i> from, also sign of the comparative ; <i>see pp. 51, 66, 143, 160.</i>	מִבְּדָר to rebel.
* עַל־מִנְהָה <i>f.</i> for the sake of.	מִרְבָּה to be bitter, rebellious, to disobey ; <i>hiph.</i> to provoke, resist, rebel (בָּ).
מִנוּחָה <i>f.</i> rest, place of rest.	מִרְזָם <i>m.</i> height.
מִנְחָה <i>f.</i> a gift, offering.	מִרְוֶצָּה <i>f.</i> course.
מִנְעָן <i>impf. A,</i> to withhold.	מִרְחָק <i>m.</i> remoteness ; מִרְחָק from afar.
מִנְצָחָה <i>m.</i> conductor of music, <i>in the titles to several Psalms</i> ; <i>see p. 186 n.</i>	מִרְמָה <i>f.</i> deceit.
מִסְכָּה <i>f.</i> hedge.	מִרְמָס <i>m.</i> a down-trodden thing.
מִסְלָה <i>f.</i> road, path.	מִרְעָעָה <i>m.</i> friend.
מִסְפָּר <i>m.</i> grief, lamentation.	מִרְבָּר <i>to be bitter</i> ; <i>hiph.</i> to make bitter, deal bitterly with (לְ).
מִסְפָּר <i>m.</i> number.	מִשְׁוְכָה <i>f.</i> a thorn hedge.
מִעֲגָל <i>m.</i> path, track.	מִשְׁחָה to anoint.
מִיעּוֹט to be few ; * <i>qal pass. ptc.</i> few, little.	מִשְׁיחָה anointed, the Messiah, CHRIST.
מִעּוֹט a little, a few ; <i>as adj.</i> little, few ; <i>as adv.</i> nearly, suddenly.	מִשְׁחָה to take hold of, draw.
מִעִים <i>m. pl.</i> bowels, womb.	מִשְׁמָךְ <i>m.</i> price.
מִעִין <i>m.</i> fountain.	מִשְׁכָּבָן <i>m.</i> bed.
מִעַלְתָּה <i>f.</i> ascent (pl. מִעַלּוֹת , 'degrees, in the title of Psalms cxx-cxxxiv).	* מִשְׁכָּחָת <i>f.</i> forgetfulness (שְׁכָחָת).
מִעֻן (<i>prop. subst.</i> purpose) <i>as particle, because</i> ; לִמְעָן <i>in order that.</i>	מִשְׁכָּבָן <i>m.</i> dwelling, tabernacle
מִעַרָה <i>f.</i> a cave.	מִשְׁלָל to rule, resemble.
מִעְשָׂה <i>m.</i> work, workmanship.	מִשְׁלֵל <i>m.</i> proverb, parable.
מִצְאָה <i>impf. יָמַצָּא</i> to find ; <i>hiph.</i> to present, deliver up.	מִשְׁמָרָה <i>f.</i> charge, ordinance.
מִצְוָה <i>f.</i> commandment.	* מִשְׁנָה Mishna ('repetition,' <i>from נִשְׁנָה</i>).
מִקְדָּשׁ <i>m.</i> sanctuary.	מִשְׁעָנָת <i>f.</i> (4) staff.
מִקְוָה <i>m.</i> expectation, hope.	מִשְׁפָּחָה <i>f.</i> oppression.
מִקְוָה <i>c.</i> (pl. זָוֹת) place.	מִשְׁעָנָה <i>f.</i> family.
מִקְרָא <i>m.</i> reading, *Scripture.	מִשְׁפָּט <i>m.</i> judgment, right, custom.
מִרְ <i>m.</i> (5) bitterness ; <i>as adj.</i> bitter.	מִשְׁקָל <i>m.</i> weight.
מִרְ <i>m.</i> bitter.	מִשְׁתַּחַטְמָה to touch, feel.
מִרְאָה <i>m.</i> sight, vision.	מִתְּהִימָּה (<i>ptc. of</i> dead ; מוֹת (<i>moth</i>)) the dead.
מִרְגָּלֹת <i>f. pl.</i> (at) the feet (רַגְלָ).	* מִתְּהִינָּה <i>adj.</i> deliberate.
	מִתְּהִימָּה <i>adj.</i> sweet ; <i>subst. m.</i> sweetness.

מִתְחַת from below ; *see p. 140.*
מָתֵה interrog. adv. when ?
מַפְטֵן m. gift, payment, recompense.
מַתְחַנִּים dual m. loins.
מַתְחַקּ *imperf. A,* to be sweet.

נ

נָא, **נָא** particle appended, by way of supplication or exhortation, I pray !
נָהָה f. pasture, habitation.
נָאֶם to declare ; chiefly as *qal pass.* ptc. const. **נָאָה** ('said by') saith.
נָאָף to commit adultery.
נָבָא *niph.* to prophesy.
נָבִיא f. gift of prophecy.
נָבֹז, **נָבֹז**.
נָבֵט [pi. **נָבְטִים**] ; *hiph.* **הַבִּיט** to look.
נָבִיא m. prophet.
נָבֵל to wither, perish ; *piel* to dis-honour, lightly esteem.
נָבָע to flow, spring ; *hiph.* **הַבָּעַ** to utter.
נָגַד *hiph.* **הַגִּיד** to tell, make known (ל).
נָגָר m. front ; generally as *adv.* before, in the presence of ; with prefixes and suffixes.
נָגִינה stringed instrument, song ; pl. in titles of Psalms.
נָגַע to touch.
נָגַף to smite, wound, kill ; *niph.* to be defeated.
הָגִישׁ *imperf.* to approach ; *hiph.* **הָגִישׁ** to bring near, offer, as sacrifice.
נָגַד *imperf. A* **יָדַר** and **נָגַד** to flee, wander.
נָגַף to scatter, drive away.
נָגַר to vow ; **נָגָר** m. a vow.
נָהַל *piel* **נָהַל** to lead, tend.
נָהָרִים m. river, stream ; the two rivers ; *see אֲרֹם*.

נָגֵד (as נָגַד) to wander, shake, con-dole with ; *ptc.* **נָגָר** a wanderer.
נוֹהָה m. habitation.
הַפִּתְחָה to lie down, rest ; *hiph.* **הַנִּיחָה** ; also to cause to rest, leave.
נוֹסֵם to flee, flee away.
נוֹעֵד to be shaken, to wander ; *ptc.* **נוֹעָה** a fugitive.
נוֹפֵף to shake ; *piel* to wave (the hand), beckon.
נוֹחַה to guide, conduct ; especially in *hiph.*
נוֹחַשְׁת, **נוֹחַשָּׁה** f. copper, brass.
נוֹחִילָה f. wind instrument ; pl. in title of Psalm v.
נוֹחַל *imperf. A*, to take possession of, inherit.
נוֹחַל m. water-course, brook, valley, shaft of a mine.
נוֹחַלָה f. possession, inheritance.
נוֹחַם *niph.* **נוֹחַם** to be grieved, re-pent, to pity, comfort ; *hithp.* to comfort oneself.
נוֹחַשׁ m. serpent.
נוֹטֵה *imperf. A* **יָטַה** to stretch, stretch out, pitch (as a tent) ; *ptc. pass.*
נוֹטֵה outstretched ; *hiph.* (*imper. apoc. הַטֵּה*) incline, turn aside.
נוֹטֵל to lift up, bear (as a burden), offer.
נוֹטָע *imperf. A*, to plant ; **נוֹטָע** m. a plant.
נוֹטֵשׁ to leave, forsake, scatter.
נוֹכֵחַ *hiph.* **הַכְּבָה** ; *imperf.* **יָכַח** ; *apoc.* **נוֹכֵחַ** to smite, wound, kill.
נוֹכֵר *hiph.* to look upon, recogn-ise, regard ; *piel* **נוֹכֵר** to acknow-ledge, sometimes to ignore, reject.
נוֹכְרִי m. stranger, foreigner ; fem. **נוֹכְרִית**.

סָגֵן *see* **נָשֵׁן**.

נְפִילָה *piel* to tempt; hence *m.* **נְפִילָה** temptation.

נְפַקֵּד to pour out, set.

נְפַקֵּעַ to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נְפַקֵּד to ascend: *in Sc. only 1 pers. sing. impf.* **נְפַקֵּד**.

נְעֵמָה *m.* pleasantness, beauty; hence *pr. n.* **נָעֵמִי** ‘Naomi.’

נְעֵרָה *m.* boy, servant; *f.* girl, maiden.

נְפָלָה to fall; *hiph.* throw down, overcome, cast (*as a lot*).

נְפָשָׁה *f.* breath, soul, life, person.

נְפָתָה *f.* dropping (*‘distillatio’*).

נְצָבָה *niph.* to be set or appointed; *ptc.* **נְצָבָה** set over, officer.

נְצָחָה (*sometimes נֶצֶח*) *m.* perpetuity; often with prep. **לְ** certainly, entirely, for ever.

נְצָלָה *niph.* to be delivered, escape; *piel* **נְצָלָה** to deliver; *hiph.* to take away, rescue.

נְצָרָה to guard, watch, keep.

נְצָרָה *m.* a branch, shoot.

נְקָרָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נְקִיָּה *adj.* (*pl.* **נְקִיִּים**) innocent.

נְקָם to avenge; *m.* vengeance.

נְגָר *m.* a torch, lamp.

נְשָׁאָה *imperf.* **יִשְׂאָה**; *inf. const.* **שְׁאָה**; *imp.* **שָׁאָה** to lift up, take away, bear, forgive; with **פָנִי** to accept the person of; *niph.* to lift up oneself.

נְשִׁיגָה *hiph.* to reach, attain.

נְשִׁיאָה *hiph.* to deceive, beguile.

נְשַׁבֵּב to blow; *hiph.* to drive away.

נְשַׁםָּה to gasp.

נְשֻׁמָּה *f.* breath, life.

נְשַׁקְקָה to kiss.

נְשַׁרְשָׁה *m.* (4) eagle.

נְתַבֵּה *adj.* trodden; *subst. m.* path.

נְתַזֵּן *impf.* **יִתְזֹן**; *inf. const.* **תַּתְזִין** to give, ascribe, permit, place.

נְתַזֵּן *qal* or *piel* to breakdown, destroy.

נְתַירָה *hiph.* **נְתַירָה** to loosen.

ס

יִסְבֶּבְתָּה *impf.* **יִסְבֶּבְתָּה** *סְבָבָה* to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סְבִיבָה *m.* circuit; *as prep.* around.

סְבִבָּה *m.* thicket.

סְבִלָה to carry, endure.

סְגָורָה *m.* refined gold (*because carefully stored*).

סְגִירָה to shut, shut up, store; *piel* to surrender.

סְגִירָה to turn back; *hiph.* **סְגִירָה** to put away; *niph.* **נְסִיגָה**.

סְודָה *m.* a secret.

סְפֻקָה to pour out, anoint (**נְסִקָה**).

סְוִםָה *m.* horse.

סְזָרָה *m.* end, result.

סְזָפָה *f.* whirlwind, storm.

סְזִירָה to turn aside, depart; *hiph.* to remove, take away.

סְזִירָה to travel; *ptc.* **סְזִירָה** merchant.

סְזִירָה *f.* commerce; *m.* merchandise, gain.

***סְגִינָה** *m.* a fence (*from סָגֵן, Song of Sol. vii. 2*).

סְינִי *pr. n.* Sinai.

***סְיֻעָה** *piel* **סְיֻעָה** to sustain.

סְכַבָּה to cover, interweave; *hiph.* **סְכַבָּה** to protect (**לְעַלְלָה**, **לְ**).

סְכַרְתָּה *niph.* to be shut.

סְלָה to tread, weigh; *pual* to be valued.

סְלָה ‘Selah,’ a musical note (*perh.*

a ‘pause,’ or ‘rest’ to the voices during symphony).	עַד subst. (duration), as לְעַד for ever; also as prep. until, during; often with pref. and suff. עַד־אָשֶׁר , עַד...עַם until.
סִלְחָה to forgive.	עֵד m. witness, a witness.
סָלָע m. rock.	עֲרָה to tread, pass.
סָמַךְ to support.	עֲרָה f. congregation.
סָמֵר to stand erect (as hair).	עֲרוֹת f. (pl.) עֲרוֹת precept, covenant, testimony.
סָעַד to uphold, sustain, comfort.	עָדָן m. pleasure, Eden.
סָעָרָה f. a violent wind, tempest.	עָדָר to set in order, arrange; <i>niph.</i> to be cultivated.
סָפִיר m. sapphire.	עָדָר m. (4) flock.
סָפֶפֶת <i>hithp.</i> הַסְתֹּפֶפֶת to sit at the threshold (סֶפֶת).	עִיד to testify; <i>hiph.</i> to call to witness, bear witness, protest.
סָפֵר to write, reckon; <i>ptc.</i> scribe; <i>piel</i> to declare.	בַּעֲדָר עַד again, as yet; בַּעֲדָר awhile; מֵעֲדָר ever since.
סָפֶר m. (4) a writing, book.	עֲוֹהָה to do wrong; <i>piel</i> to overturn.
סָקַל to stone; <i>piel</i> to clear away stones.	עָוֹן m. (2) sin, iniquity.
שָׁבָר , <i>see</i> סָבָר .	עָוֹן m. (5) strength, power.
סָכַתְר to conceal; <i>niph.</i> to be hidden; <i>hiph.</i> to hide, ignore, pardon.	עַל עַל m. (5) yoke.
סָכַתְר m. secret place; <i>as adv.</i> secretly.	עַוְלָה f. injustice, wickedness.
	עַזְלֵל m. (4) <i>עַזְלֵל</i> to suck) a child.
עַב c. cloud.	עַזְלָם m. (2) duration, antiquity, eternity, *the world; <i>as adv.</i> לְעַזְלָם for ever, always.
עַבְד to serve, labour, worship, to render service in special ways, as to till (the ground).	עַזְפָּה to fly; <i>pil.</i> עַזְפָּה .
עַבְד m. servant (of God or man).	עַזְפָּה m. bird, birds (collective).
עַבְדָּה f. service, especially of God.	עַזְוֹר to be astir or awake; <i>niph.</i> to be aroused; <i>hiph.</i> to arouse, awaken.
עַבְוִיר (‘result’) with prefix בָּ , on account or for the sake of.	עַזְרִים adj. (pl.) עַזְרִים blind.
עַבְר to pass over, transgress; <i>hiph.</i> to cause to pass over, to offer.	עַזְבֵּב to let go, forsake
עַבְר m. the other side: <i>as prep.</i> beyond.	עַזְזֵז adj. mighty.
עַבְרָה f. wrath.	עַזְזֵז to strengthen, prevail.
עַבְרִי m. a Hebrew; f. עַבְרִי .	עַזְקֵק <i>piel</i> עַזְקֵק to dig.
עַגְלָה m. calf; f. עַגְלָה heifer.	עַזְרָה to help; <i>ptc.</i> עַזְרָה helper; f. help.
עַגְלָה f. wagon, chariot, cart.	עַטְמָה to cover, fill (as water-courses).
עַגְנָן <i>niph.</i> to shut oneself up (from marriage).	

עַטֵּר	to surround ; <i>piel</i> to crown ; see p. 101.	עֲצָזִים	<i>adj.</i> strong, numerous.
עַיִט	<i>m.</i> (<i>const.</i> עַיִט) bird of prey.	עֲצָלָה	<i>adj.</i> slothful.
עַיִן	<i>c.</i> (<i>const.</i> עַיִן ; <i>dual</i> עַיִנִים) an eye, or spring.	עֲצָלוֹת	<i>f.</i> sloth.
עַיְרָה	<i>f.</i> city ; see p. 62.	עֲצָם	<i>and</i> עֲצָם to be strong, numer- ous.
עַל	<i>prep.</i> upon, above, in regard to ; often with suffixes, also with prefix, כֶּלֶל from above.	עֲצָם	<i>f.</i> bone, selfsame, self.
עַלְהָה	to ascend, grow, increase ; with עַל to excel ; <i>hiph.</i> הַעֲלָה to cause to ascend, offer (<i>as sacri- fice</i>).	עֲצָרָה	<i>or</i> עֲצָרָה <i>f.</i> assembly.
עַלְהָה	<i>m.</i> (6) leaf.	עֲקָבָה	<i>m.</i> heel, end.
עַלְיוֹן	the Most High.	עֲקָבָה	<i>m.</i> consequence ; <i>as part.</i> be- cause, for the sake of.
עַלְמָם	to be hidden ; <i>hiph.</i> to conceal.	עֲקָרָה	<i>to uproot</i> ; hence *עֲקָרָה root.
עַם, עַם	<i>c.</i> (5) people.	עַרְבָּה	<i>m.</i> city (= עִיר) ; <i>also</i> enemy (= צָרָה).
עַם	<i>prep.</i> with ; often with suffixes (ט) as עַמְּדִי with me.	עַרְבָּה	<i>m.</i> evening.
הַעֲמִיד	to stand, abide ; <i>hiph.</i> הַעֲמִיד to establish, appoint.	עַרְבָּה	<i>f.</i> desert ; <i>as pr. n. with art.</i> the Arabah.
עַמְּנִי	<i>m.</i> Ammonite.	עַרְחָה	<i>piel</i> עַרְחָה to uncover, lay bare.
עַמְּקָה	<i>m.</i> valley.	עַרְוּם	<i>adj.</i> subtle, clever ; naked ✓.
עַמְּרִים	<i>m.</i> (4), <i>pl.</i> עַמְּרִים sheaf (of corn) ; omer, <i>a measure</i> .	עַרְבָּה	<i>to prepare, set in order, com- pare with</i> ; hence עַרְבָּה <i>f.</i> order- ing.
עַנְהָה (1)	to answer, speak, sing.	עַרְבָּה	<i>m.</i> arrangement, estimation, price.
עַנְהָה (2)	to be humbled, afflicted.	עַרְמָה	<i>f.</i> heap (as of corn).
עַנְהָה	<i>f.</i> humility.	עַרְעָרָה	<i>m.</i> heath, shrub.
עַנְיִי	<i>adj.</i> afflicted, suffering, poor ; עַנְנוּ meek.	עַרְףָה	<i>m.</i> neck.
עַנְנוּ	<i>m.</i> affliction, misery.	עַרְפָּלָה	<i>m.</i> thick darkness.
עַנְנָה	<i>poel</i> to use magic ; see p. 88.	עַשְׁ	<i>m.</i> moth.
עַנְנָה	<i>m.</i> a cloud.	עַשְׂהָה	<i>to labour, work, do, make.</i>
עַנְנָה	<i>m.</i> a branch.	עַשְׂרִי	<i>m.</i> a rich man ; <i>pl.</i> the rich.
עַנְפָּה	<i>m.</i> dust ; <i>pl.</i> עַפְרוֹת particles, nuggets.	עַשְׂקָה	<i>to oppress.</i>
עַנְזָה	<i>m.</i> (3) a tree.	עַשְׂרִים	<i>m.</i> ten ; <i>pl.</i> עַשְׂרָה <i>f.</i> עַשְׂרָה twenty. See § 267.
עַצְבָּה	to grieve, distress.	הַעֲשֵׂרָה	<i>to be rich</i> ; <i>hiph.</i> הַעֲשֵׂרָה to enrich, become rich.
עַצְחָה	<i>f.</i> (יעַצְחָה) counsel, advice.	עַתְּהָות	<i>or</i> עַתְּהָות <i>c.</i> (5) <i>pl.</i> עַתְּהָם time, season.
		עַתְּהָה	<i>now.</i>

לְעֹתִיד *adj.* ready ; * **לְבָזָא *** *עַתִּיד* in the future.

עַתֵּק *impf.* A, to move, hasten from (**מִן**) ; *hiph.* to remove.

ב

פֶּאָר *piel* to adorn, glorify; *hithp.* to boast oneself (**עַל** against).

פִּיעַ to reach to, meet ; *hiph.* to make to meet, intercede.

פְּרָה to ransom, redeem.

פֶּה *m.* (*const.* **בְּ** ; see p. 62) mouth.

פֹּה, **פֹּה** *adv.* here, hither.

פֶּטֶן *m.* refined gold.

פָּרֹר to disperse, scatter.

פְּחַד to fear ; *hiph.* to cause to tremble.

פְּחָר *m.* fear, dread.

פֶּטֶרֶה *f.* a precious stone ; *perhaps* topaz.

פֶּלאָ *m.* a wonder, miracle, ‘the Wonderful.’

פָּלָא *niph.* to be distinguished.

פָּלָג *niph.* to be divided.

פָּלָג *m.* channel, stream.

פָּלָט to escape ; *piel* and *hiph.* to deliver.

פָּלָג *m.* staff, spindle.

פָּלָל *hithp.* to intercede, pray.

אֲלָמָנִי *with* **פָּלָנִי** a certain one.

פָּלָשִׁתִים Philistines.

פָּנָז *conj.* lest (*always with magqeph*).

פָּנָה to turn, regard ; *piel* to remove, clear the way ; *hiph.* to turn back.

פָּנָה *m.* (*plur.* **פָּנִים**, *const.* **בְּפָנִי**) face, person, presence. *With prefixes*

לְפָנִים formerly ; **לִפְנֵי** in the sight or presence of, before ; **עַל-פָּנִי** towards, etc.

פְּנִינִים *pl. m.* corals or rubies.

פְּפַח *adj.* lame.

פְּעַל to work, perform (*poet. for* **עַשָּׂה**), *qal only.* (*The verb from which the names of the conjugations are derived.*) See § 200.

פְּעַל *m.* a work.

פְּעֻם c. footstep, time of an act, as **שְׁבַע** **פְּעֻמִים** twice ; **פְּעֻמִים** seven times, etc. *As adv.* now.

פְּקַד to visit, enquire after, take account of, *see pp. 77 sq.* ; *niph.* to be visited (with evil), punished ; *hiph.* to appoint, commit.

פְּקוּדִים *pl. m.* statutes, precepts.

פָּר *m.* bull, bullock ; **פְּרָה** *f.* cow, heifer.

פְּרָד to separate.

פְּרָח to blossom, break out.

פְּרִי *m.* fruit.

פְּרִיז *adj.* violent.

פְּרִיז to break down, break forth.

פְּרִישׁ to spread, stretch forth. **פְּרִישׁ** to distinguish, scatter ; *pual* to be made clear.

פְּרִשְׁתָּה to spread abroad, strip, invade.

פְּשָׁע to transgress, rebel.

פְּשָׁע *m.* transgression, rebellion.

פְּשָׁתָה *m.* flax, linen.

פְּתִיתִים *f.* (5, *pl.* **פְּתִיתִים**) a morsel.

פְּתַח to open ; *niph.* to be opened, begun, loosed ; *piel* to loosen.

פְּתַח *m.* opening, door, gate.

פְּתִיחִי *m.* simple, foolish one.

צ

צָאן *c.* sheep, flock.

צָבָא *m.* (*pl.* **צָבָאות**) host, army, as in the title Jehovah, God of Hosts ('Sabaoth').

צָבֵט to reach.	צֹפֶה to watch ; <i>ptc.</i> צֹפָה watchman.
צָבֵר to heap up, gather.	צָפּוֹן c. the north, as if the 'hidden' or dark quarter (צָפָן).
צָבִירִים <i>m. pl.</i> heap (<i>2 Ki. x. 8</i>), *congregation.	צְפּוֹר c. a small bird, sparrow.
[צַבְתָּה] <i>m.</i> handful.	צְפּוֹן to hide, lay up.
צָר <i>m. (5)</i> side ; מִצָּר beside.	צָר , צָרָה <i>m. (5)</i> enemy. <i>f.</i> sorrow, distress.
צָדִיק just, righteous.	צָרָעָה to be stricken with leprosy ; <i>qal pass. ptc.</i> צָרְעֵי and <i>pual ptc.</i> מִצְרָעָה leper.
צָדֵק <i>impf. A,</i> to be just, act justly, be reckoned just, <i>piel</i> ; <i>hiph.</i> to justify.	צָרָף to refine, as metals ; <i>qal pass. ptc.</i> צָרְוָף pure.
צָדָקָה <i>m.</i> righteousness.	צָרָר to straiten ; often <i>impers.</i> as 'There is distress to me'; I am in trouble ; <i>ptc.</i> צָרָר adversary.
צָוָה <i>piel</i> to command, ordain.	
צָבָה <i>m.</i> honeycomb (<i>from צָבָה</i> to flow).	
צָקֵק to pour out, melt.	
צָרָה <i>m.</i> rock.	
צָחַק to laugh ; <i>piel</i> to mock, sport.	
צָיהָה <i>f.</i> dry or solitary place.	קָבֵל <i>piel</i> קָבֵל to receive, accept.
צָיוֹן <i>f.</i> (citadel) Zion.	קָבֵץ to assemble, gather together.
צָלָל <i>m. (5)</i> shadow, shade.	קָבֵר to bury.
צָלָח and צָלָחַ to cross, as a river, to prosper ; <i>hiph.</i> to make to prosper, to be prosperous.	קָבֵר <i>m.</i> burying-place, sepulchre.
צָלֵל to tingle (of the ear) ; to quiver (of the lips).	קָדֵךְ <i>impf. יָקֵד</i> to bow down.
צָלֵם <i>m.</i> shadow, image.	קָדוֹשׁ <i>adj.</i> holy, sacred, pure.
צָלָמָות deep darkness. <i>See p. 188 note, v. 4.</i>	קָרְםָה <i>m.</i> front : as <i>adv.</i> before (in place) ; the east ; (ה) קָרְמָה local), eastward.
* צָלָלָאָל a cymbal (<i>i. e.</i>).	קָרְקָדָה <i>m.</i> the crown of the head.
צָמָא to thirst.	קָרְשׁ <i>and</i> קָרְשׁ to be holy ; <i>niph.</i> to be sanctified ; <i>piel</i> to hallow, sanctify ; <i>hiph.</i> to dedicate, sanctify.
צָמָנוֹת <i>m.</i> a thirsty place.	קָרְשִׁים <i>m.</i> holiness ; קָרְשׁ the Holy of Holies.
צָמָה <i>impf. A,</i> to flourish ; <i>hiph.</i> to cause to grow.	קָרְןָה or קָרְןָה <i>m. (5)</i> a measuring line ; perhaps a chord (music).
צָמָר <i>m.</i> wool.	קָוָה to expect, hope ; <i>piel</i> wait for or upon.
* צָנִיעָת <i>f.</i> humility, reverence (עֲנָנָה to be humble).	קוֹל <i>m.</i> voice, sound ; קוֹל <i>m.</i> Yahweh and קוֹלְזָה thunder.
צָעֵד <i>m.</i> a step.	
צָעַק <i>impf. A,</i> to cry out, summon.	
צָעַקָּה <i>f.</i> a cry.	

קֹם to arise, stand ; *hiph.* to raise ;
piel **קִים** to confirm.

קָמָה f. stature, height.

קַיּוֹן *hiph.* to awake.

קַוֵּשׁ to ensnare.

קְטַל to slay ; *Job* xiii. 15, xxiv. 14 ;
Ps. cxxxix. 19 only (often used as
a paradigm of the strong verb).

קְטָנָן adj. (plur.) **קְטָנִים** small.

* **קִים** firm, steadfast (**קִים**).

קִיעַן m. summer, summer fruit.

קְלִי m. parched corn.

קָלַל to be diminished, lightly re-
garded, unworthy (hence *qal*
light) ; *piel* to revile.

* **קָלְקָלָה** f. misfortune.

קֹן m. (5) nest, chamber.

קְנָא *piel* to be jealous (לְ for ; בְּ of).

קָנָה to acquire, purchase.

קָנָה m. reed, stalk, reeds (collective).

קָנָנוּ m. possession, wealth.

קַיִן m. (5) end, limit.

קָצָה m. end, extremity, border.

קָצֵר m. harvest, foliage, bough.

קָצַף to be angry ; *hiph.* to provoke
to wrath.

קָצַץ to cut up, or off.

קָצֵר to reap ; *ptc.* **קָצֵר** reaper.

קָצֵר short (i. e. ‘cut off’).

קָצָת f. extreme part, a part.

קָרָא *impf.* **יִקְרָא** to call, cry, call
upon ; also to come upon, meet.

קָרֵב and **קָרַב** *impf.* A, to draw near,
approach.

קָרֵב m. the midst ; as prep. among ;
often with prefixes בְּ or מְ.

קָרָה to meet, happen.

קָרָוב adj. near (in time, place, or
association).

קָרְנִים f. (dual) **קָרְנוֹן** horn ; often
metaph. for power.

קָשֶׁת c. a bow.

ר

רָאָה *impf.* **יִרְאָה** to see ; *niph.* to be
seen, appear ; *hiph.* **הִרְאָה**, *impf.*
apoc. **יְרָאָה** to show.

רָאִם m. a wild ox, buffalo.

רָאִמוֹת f. pl. heights, also coral (as
high-priced).

רָאִשִׁים m. (pl.) **רָאִשִׁים** head, summit.

רָאִישׁוֹן former, first ; also as adv.
formerly.

רָב adj. (5) much, many, great ;
*as subst. master, ‘Rabbi.’

רָבֶּב to become many.

רָבָבָה f. (pl. const.) **רָבָבָה** a great
multitude, myriad.

רָבָה to be abundant ; *hiph.* to
multiply.

רָבֵין *impf.* A, to crouch, lie down ;
hiph. to cause to lie down.

רָגֵל c. (dual) **רָגְלִים** foot.

רָרֶפֶת to follow, pursue, persecute.

רָזֶב m. a multitude, abundance ;
לְרָזֶב abundantly.

רָזֶה to be satisfied.

רָוחַ c. (pl.) **רוּחֹות** breath, spirit.

רָוִיה f. abundance.

רוּם to be high, proud ; *ptc.* **הַרְיִם**
and *hiph.* **הַרְיִם** to lift up, exalt.

רָזִין to run ; *ptc.* **רַזִּין** courier.

רוֹקֵד *hiph.* **הַרְיִק** to empty, draw (a
sword).

רוֹשֵׁךְ to be poor ; *ptc.* **רַשֵּׁךְ** poor.

רוֹזֵן to be weighty ; *ptc.* **רַזֵּן** prince,
ruler.

רָחֵב to be enlarged ; *hiph.* to en-
large, open.

רַחֲבָה <i>adj.</i> large, wide.	רַקֵּם (<i>prop. subst.</i> ‘leanness’) <i>adv.</i> only, except.
רַחֲבָה <i>m.</i> breadth, extent.	רַקֵּד to leap; <i>hiph.</i> to make to leap.
רַחֲמִים <i>adj.</i> merciful.	רַקְעָן <i>m.</i> expanse, ‘firmament’ (to beat out, spread abroad).
רַחֲוקָה <i>m.</i> distance; <i>as adj.</i> or <i>adv.</i> far; often with prep. <i>pref.</i> afar, from afar.	רַבֵּשׁ <i>qal imper.</i> of רַשֵּׁעַ .
רַחֲם <i>piel</i> to pity, have mercy on (<i>acc.</i>); <i>pual</i> רַחֲמָה to obtain mercy.	רַשֵּׁעַ <i>impf. A,</i> to act wickedly; <i>hiph.</i> to condemn.
רַחֲמִים <i>pl.</i> compassion.	רַשֵּׁעַ <i>adj.</i> wicked.
רַחֲם <i>c.</i> (4) womb.	
רַחְצָה <i>impf. A,</i> to wash.	
רַחְקָה to be distant; * <i>hithp.</i> to keep oneself far from (מִן).	
רַיְבָה to dispute, contend with (תָּאַתָּה).	
רַיְקָם <i>adv.</i> emptily, without cause.	
רַכְבָּה <i>impf. A,</i> to ride.	
רַמְוֹת <i>f.</i> height.	שָׂדָה <i>m.</i> field, land; (<i>poet.</i> שָׂדֵי).
רַנְןָה <i>impf. i</i> יָדָן to sing, shout; <i>piel</i> to cry out, rejoice in (בָּהֶם).	לִבְבָּשׂ <i>or שִׁמְמָה</i> to place, set: <i>with</i> שִׁמְמָה heart, expressed or understood, to consider (לִבְבָּשׂ); <i>hiph.</i> to regard, observe.
רָעָה <i>adj.</i> wicked, evil; <i>as subst.</i> wickedness, evil (man or thing).	שְׂשִׁישׁ <i>or שְׁשִׁישׁ</i> to rejoice, exult in (בָּהֶם).
רָעָה <i>m.</i> a friend, companion.	שְׂחֹק <i>m.</i> merriment.
רָעָב <i>impf. A,</i> to be hungry.	שְׂחַק to mock, laugh; <i>piel</i> to laugh, play, rejoice.
רָעָב <i>m.</i> hunger, famine.	שְׂבִיבָה to be grey-haired.
רָעָה <i>m. and f.</i> trembling.	שְׂיִבָּה <i>f.</i> grey hairs, old age.
רָעָה to feed (<i>trans.</i> or <i>intrans.</i>), rule; <i>ptc.</i> רָעָה shepherd.	שְׂיחָה to meditate, converse.
רָעָם <i>impf. A,</i> to roar; <i>hiph.</i> to thunder.	שְׂיחָה <i>f.</i> converse.
רָעָעָה (1) to break in pieces.	שְׂבֵל to be wise, skilful; <i>hiph.</i> to teach; <i>ptc.</i> מִשְׁכְּבֵל instructive, as in titles to several Psalms.
רָעָעָה (2) to be evil; <i>hiph.</i> to do evil.	שְׂכָרָה <i>impf. A,</i> to hire, bribe.
רָעָעָה to shake; <i>hiph.</i> to cause to shake.	שְׂלָמָה <i>or שְׂמָלָה</i> <i>f.</i> a garment, raiment.
רָפָא to heal; <i>ptc.</i> רָפְּאָה physician.	שְׂמִיחָה <i>and שְׂמִיחָה</i> to be glad, rejoice; <i>piel</i> and <i>hiph.</i> to gladden.
רָפָה to hang down, become weak; hence רָפָה weak (<i>name of a Masoretic sign</i>).	שְׂנִיא <i>impf. יִשְׁנֵא</i> to hate; <i>ptc.</i> שְׂנִיא enemy.
רָצָה to be pleasant with, favourable to, enjoy.	סְעֻפִּים <i>pl. m.</i> visions (<i>lit.</i> ‘branches,’ from סְעִף ; see Isa. x. 33).
רָצָן <i>m.</i> approbation, good pleasure, will.	

שָׁעַר to shudder.
שְׁעָרָה *f.* hair; *m. coll.* שְׁעָרָה barley (plant); שְׁעָרָה barley (grain).
שְׁפָתִים *f. (dual)* lip.
שָׂרֵךְ *m. (5)* prince; *f. princess* ('Sarah').
שְׁרוֹק *m.* thong, shoe-tie.
שְׁרִינִים *pl. m.* shoots or branches (of the vine).
שְׁרָף to burn.
שְׁרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.
שְׁרִיק *m.* a choice vine.

ש

שׁ as prefix; see § 297*f.*

שָׁאַב *impf. A,* to draw water.

שָׁאָל *c.* 'Sheol,' the grave, the unseen world.

שָׁאָל and **שָׁאָל** to ask, desire.

שָׁאֵרִית to be left over; hence **שָׁאֵר** *f.* residue.

שָׁבַּה to take captive.

שָׁבֵט and *c.* (4) staff, rod, sceptre, tribe.

שָׁפֵלָה *f.* ear of corn.

שָׁבָע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שָׁבָעָה *f., pl.* שָׁבָעָה *m. num.* seven; *pl. שָׁבָעים* seventy. See p. 135.

שָׁבֵר to break in pieces, 'shiver.'

שָׁבֵר *m.* corn.

שָׁבַת to cease, rest (*מִן*); *hiph.* to deprive one (*לְ*) of.

שָׁבָת *c.* Sabbath.

שָׁדֵי Almighty, 'Shaddai'; *a Divine name.*

שָׁהָם *m. the onyx or beryl.*

שָׁזָּא *m.* vanity, falsehood, guilt.

שָׁוב to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הַשִּׁיבָה to restore, requite.

שָׁזֶף to bruise, shatter.

שָׁזֶפֶר *m.* trumpet.

שָׁזֵר or **שָׁזֵר** to sing.

שָׁוֹת sometimes **שִׁית** to lay, set, appoint, make.

שָׁזֶף to behold keenly.

הַשְׁתַּחֲווָה *Shah* to bow oneself; *hithp.* הַשְׁתַּחֲווָה to worship.

שָׁחָל *m.* lion.

שָׁחָז *m.* fierceness, pride.

שָׁחַק to crush.

שָׁחַת *niph.* גַּשְׁתָּחַת *m.* to be corrupt; *piel and hiph.* to corrupt, destroy.

שָׁירָה *m., f.* singing, a song.

שָׁית *m.* thorns.

שָׁכַב *impf. A,* to lie down, sleep.

שָׁכַח *impf. A,* to forget.

שָׁכַם *hiph.* הַשְׁכַּם to arise (in the morning), hence to do (anything) earnestly.

שָׁכְּבָם *in pause* שָׁכְּבָם *m.* shoulder ('Shechem').

שָׁכַנְּ and **שָׁכַנְּ** to abide, dwell.

שָׁכָנָן *m.* inhabitant, neighbour.

***שָׁלָךְ** *prep. of (sign of gen.).*

***שָׁלָא** *with neg.) without.*

שָׁלָג *m. (4)* snow.

שָׁלָום *m. (2)* peace, prosperity: used as a form of greeting.

שָׁלַח *impf. יְשִׁלַּח* to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שְׁלֹחַ <i>m. table ; from שָׁלַח to send, spread out.</i>	שִׁין <i>c. (5) tooth, crag.</i>
שְׁלֹךְ <i>hiph. to cast off, expel; hoph. הַשְׁלֹךְ or הַשְׁלָךְ to be cast out, destroyed.</i>	שָׁנָה f., pl. יְמִינָה <i>a year.</i>
שְׁלָל inf. <i>שְׁלָל to scatter, plunder.</i>	שְׁנָה f. sleep.
שְׁלָל m. (spoil) <i>gain.</i>	שְׁנִים m. (const.) <i>(שְׁנִי, שְׁתִּים) f. (const.)</i>
שְׁלָם or שְׁלִם <i>impf. A, to be at peace, be ended ; piel to complete, restore, recompense ; hiph. to make peace with, make an end.</i>	<i>שְׁנִים num. two. See § 265 (2).</i>
שְׁלֹשׁ <i>to draw (as a sword), draw off (as a shoe).</i>	שְׁסָע <i>to cleave, divide.</i>
שְׁלֹשֶׁה f. (const. שְׁלֹשׁ-שְׁלֹשׁ) <i>num. three ; see p. 134 ;</i> שְׁלֹשָׁם <i>the day before yesterday ; חִטּוֹל שְׁלֹשָׁם ('yesterday (and) the day before') formerly ; שְׁלֹשִׁים thirty.</i>	שְׁעֵר m. (4) <i>gate.</i>
שְׁמָה adv. <i>there, thither ; thither ; מִשְׁמָה thence ; see p. 140.</i>	שְׁפָחָה f. handmaid.
שְׁמָם m. name.	שְׁפָט to judge ; ptc. <i>שׂוֹפֵט judge or ruler.</i>
שְׁמִיד hiph. <i>הַשְׁמִיד שָׁמֵד to destroy.</i>	שְׁפֵל impf. A, <i>to be low ; hiph. to lay low, humble.</i>
שְׁמִים m. pl. of שְׁמִי heaven, the sky, *meton. for God.	וְשָׁקַח hiph. <i>הַשְׁקָה impf. apoc. שָׁקָה to give to drink, to water (the ground).</i>
שְׁמִיר m. briar.	שְׁקַט to rest, be silent, cease from action.
שְׁמִמָּם to be desolate, astonished.	שְׁקָל to weigh, estimate, pay.
שְׁמִן m. fatness, oil.	שְׁקָל m. (4) <i>shekel, weight or coin.</i>
שְׁמִינִים num. <i>שְׁמִינָה, שְׁמִינָה num. eight ;</i> <i>שְׁמִינָה, שְׁמִינָה num. eighty. See p. 134.</i>	שְׁקָר to deceive (with ל).
שְׁמַע also שְׁמַע, impf. <i>יִשְׁמַע to hear, hearken (בְּ); hiph. to inform, signify, proclaim ; *שְׁמִיעָה hearing.</i>	שְׁקָר m. (4) <i>deceit, falsehood.</i>
שְׁמָעָה m. rumour, fame.	שְׁרִיּוֹן m. ('coat of mail') <i>Sirion (Mount Hermon).</i>
שְׁמָץ m. a whisper, hint.	שְׁרַע to swarm.
שְׁמָר to keep, watch, preserve ; niph. <i>to take heed.</i>	שְׁרַע hiph. <i>to cause to take root, to strike root ; piel, uproot.</i>
שְׁמָשׁ c. (4) the sun.	שְׁרַע m. (4) <i>root.</i>
	שְׁרַת piel <i>שְׁרַת שְׁרַת to attend upon, minister to (acc. or ל) ;</i> <i>שְׁרַת מִשְׁרַת ministry ; ptc.</i> <i>מִשְׁרַת minister, attendant.</i>
	שְׁשָׁה f. (const.) <i>שְׁשָׁה num. six. See p. 269.</i>
	שְׁשִׁית f. a sixth part ; <i>שְׁשִׁים sixty.</i>
	שְׁשִׁין m. fine linen.
	שְׁשָׁן m. gladness.
	שְׁשָׁתָה impf. יִשְׁשָׁת, apoc. שְׁשָׁתָה to drink.
	שְׁתַל to plant.

ת

תְּבָ�ה f. ark (of Noah, of Moses).

תְּבָוֹאָה f. increase, fruit.

תְּבִינָה f. understanding (**בֵּן**).

תְּבִלָּה f. the world, habitable earth.

תְּהֻם c. the deep, abyss.

תְּהַלָּה f. folly.

תְּלִים*, **תְּהִלִּים** f. praise (**תְּהִלָּה**) the Book of Psalms).

תְּזָהָר f. thanksgiving.

תְּזָהָזֶה m. (const. **תְּזָהָזֶה**) the midst, often with pref. prepositions, as **בְּתוֹךְ** in the midst of, etc.

תְּזָכָה f. pl. reproval, argument, correction (**יְכַח**).

תְּזָדְרוֹת f. pl. generations.

תְּזָעֵבָה f. abomination.

תְּזִיר to explore, spy out.

תְּזָרָה f. (**יְרָה**) law, the Law.

תְּתָחָלָה f. beginning.

תְּתַחְפָּה f. favour, supplication.

תְּתַחַת (*properly subst. ‘depression’*) as adv. or prep. beneath, instead of; often with suffixes; see p. 144.

תְּכִלָּת f. limit, perfection.

תְּכִנָּן to adjust; *piel* to weigh, measure.

תְּהִלָּה to hang.

תְּלִי m. quiver (as hung).

תְּלִמְזָדָר* m. study, ‘Talmud’ (לְמַדָּר).

תְּלִמְזֵיד m. scholar.

תְּמִזְוֹל adv. yesterday; see **שְׁלִשָּׁה**.

תְּמִזְרָה f. exchange.

תְּמִזְמִיד m. perpetuity; as adv. perpetually.

תְּמִימִים adj. complete, perfect; subst. m. uprightness; as adv. uprightly.

תְּמִמָּה to hold, uphold.

תְּמִמָּם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.

תְּעֵבָה *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.

תְּעֵדָה to wander, err, go astray.

תְּעֵדָה f. attestation, custom.

תְּעֵלָמָה f. hidden thing.

תְּעֵנָג m. luxury.

תְּפִאָרָה, **תְּפִאָרָת** f. beauty, glory.

תְּפִלָּה f. folly, impiety.

תְּפִלָּה f. prayer.

תְּפִקְוָה f. expectation, hope.

תְּקִוָּה f. orbit, circuit.

תְּפִרְדָּמָה f. deep sleep.

תְּרִזּוּה f. clang, shout.

תְּשִׁזְבָּה f. return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

abide, to, יַשֵּׁב (to sit, remain); שָׁבֵן (to dwell); עַמְּדָה (to stand).

abomination, תֹּעֲבָה.

accept, to, רְצַחַת; acceptance, רְצֹן.

account, to, חִשְׁבָּה.

add, to, יַסַּף often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'

adversary, צָרָר (5, pl. צָרִים); to bind, persecute).

afar, רַחֲוק (adj. used as adv.).

afflicted, to be, עַנְּהָה; in piel and hiph. to afflict, oppress; afflicted, adj. עַנְּנִי; affliction, m. עַנְּנִי.

after, אַחֲר adv. and prep.

again. See add, to.

all, כָּלְלָה.

alone, from לְבָדָה (5) separation (בדד).

altar, מִזְבֵּחַ.

always, תְּמִימָד.

amaze, to, הַשְּׁמֵם, hiph. of שָׁמֵם.

ambush, to lay, אַרְבָּה; ambush, subst. מַאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מֶלֶךְ messenger; const. מֶלֶךְ.

anger, בְּעֵס (5) wrath; גָּזָע indignation.

announce, to, הַגִּיד, hiph. of נְגִיד.

anoint, to, מִשְׁחָה piel; מִשְׁחָה; anointing, מִשְׁחָה.

anointed, the, מֶשִׁיחַ (Messiah).

another, אַחֲר.

appear, to, רָאָה (to see), niph.

arise, to, קֹם; hiph. to arouse.

ark, תְּבָה (of Noah, of Moses); אַרוֹן (of the Covenant).

arm, וְרוּעָה (pl. וְרוּעִים or or).

ascend, to, עַלְלָה qal and hiph.

assembly, קָהָל.

astonished, to be, שְׁמַם; pilel ptc. מְשֻׁמְּם astonished.

attempt, to, נְסָה; piel נְסָה.

authority, מִמְשְׁלָה, תְּקִפָּה.

avenge, to, נְקָם; avenger, נְקָם, מַתְנָקָם.

awake, to be, יְקַיֵּן hiph.; עֹור in hiph. to awaken.

awful, נָרָא, niph. ptc. of יָרָא.

base, נְשָׁפֵל adj.; baseness, נְשָׁפֵלוּת.

battle, מלחמה.
 be, to, היה. See p. 127.
 beast, בָהָמָה (generally of cattle); living thing.
 because, כי.
 become, to, היה לו.
 bed, מיטה.
 before, טרם (in time); גַּם (in space); לפני.
 beginning, תְחִלָה, ראש.
 behalf of, on, על.
 behold! חִנֵּה!
 beloved, יָדֵד, or ptc. pass. قال of أَحَبْ.
 between, בין (often with suffixes).
 blameless, נקי; to be blameless, נקי hiph.
 bless, to, בָרַךְ (to kneel), in pass. ptc. قال, but generally in piel. In hithpael, to bless or congratulate oneself.
 blessed, to make, אָשֵר; piel. أَشَّرْ.
 blessednesses (of), אֲשֶׁרְיִן in the phrase 'blessed are' as Ps. i. i.
 blessing, ברכת (const. בְּרַכָה).
 blood, bloodshed, דם (const. דם plur. דְמִים, const. دَمْيِين).
 blow, to, נִפְחַד; נִפְחַד to blow a trumpet.
 bonds, מוסריות i. c. مُوسِّرَات.
 book, סִפְר (4 ס). See p. 60.
 bow, a, קשת (4 ك).
 bow down, to, שחה; hithp. השתחוו.
 bread, לחם (4 ل).
 break in pieces, to, נפץ; נפץ spec. piel.
 breath, רוח, נשמה (spirit).
 bright, brightly, בָהִיר.
 bring, to, הביא, hiph. of to come; קרב in hiph.

bring back, to, השיב, hiph. of to turn.
 bring forth, to, ילד (of birth); הוציא, hiph. of יצא (to go out).
 brother, אח, p. 62.
 burn, to, בער.
 burnt-offering, עולה.
 bury, to, קבר.
 buy, to, שבר; קנה to buy food.
 by, בְּ; בִּיד by means of; אצל near.
 call, to, קרא.
 captain, שָׁרֵן (5, pl. شَرِين).
 carry away, to, נטלה hiph., (to take away as captive).
 cattle, בָהָמָה (beast); also מקנה (possession).
 cause, to, דבר (word, matter);Rib (matter of contention).
 cease, to, נטה.
 cedar, ארז (4 أَرْز).
 censor, מחתה.
 change, to, حلף.
 charge (trust committed), מושמורת.
 chastening, מיסר.
 child, offspring, בָן; בָּן; son; בָנִי ישראël children of Israel.
 choose, to, בחר; בחר chosen one.
 circuit, גבול, תקופה border.
 city, עיר, see p. 62; كريه.
 clean, טהור. See pure.
 cleanse, to, טהרה piel.
 clothe, to, לבש.
 cloud, עננים (pl. عَنَانٌ, عَنَان), شחק collective.
 column, عمود, قمرة.
 come, to, בוא.
 come before, to, קם piel.
 come near, to, קרוב.
 come up, to, עלה.

command, to, צוה piel.
 commandment, מצוה.
 commit, to, בְּלַל (roll upon, entrust to, עלה, בְּתַן), עלה.
 compass, to, נִקְרֵף in hiph.; סבב.
 confound, to, בָּלַל.
 congregation, קהיל.
 consider, to, בִּין or פִּין.
 constantly, נצח (perpetuity).
 continue, to, ישב qal or hiph.; ישב (to dwell, abide).
 contrite, נִדְבַּח, ptc. niph. of דבַח.
 cord, חבל (4 חֶתֶר) (4 יְתַחַר), a tent-cord.
 counsel, עצה (from עז).
 country, אָרֶץ land, earth (4 א); שדה open place, field.
 covenant, ברית.
 cover, to, בְּסַח piel.
 create, to, יצר; ברא to form or fashion.
 Creator, the, יוצר.
 crimson, ruddy (of sand) אָרֶמוֹנִי.
 cry, to, קרא צעק (to call); שׁוע piel (to cry for help).
 cry, a, עצקה.

darkness, חשך (4 ח).
 daughter, בת. See p. 62.
 day, יומם, see p. 62; יומם daily.
 deal justly, to, עשַׂה with משפט
or צדק.
 death, מוות const. See to die.
 deceitful, אֲכֹזב (disappointing);
בָּגֵד ptc. (untrustworthy).
 declare, to, הגיד hiph. (נגיד to be in front).
 deed, מעשה.
 delight, to, חפץ.

deliver, to, הוציא hiph. (passive by niphal) of נצל.
 departure, יצא (יצא).
 depth, תַּהוֹם, מַצּוֹלָה.
 descend, to, ירד, hiph. הזריד to let down.
 desire, to, אָנוֹה piel and hithp.; חמד.
 desire, subst. תָּאוֹה.
 destroy, to, אָבֹד pi. and hiph.; שחת piel; השחת hiph. (שחת).
 destruction, אָבֹדzon.
 die, to, מות, hiph. (המית) to put to death; מותים the dead.
 disgrace, to, נִגְלֵל in piel.
 distress, subst. צרה.
 do, to, עשה, פעל.
 do evil, to, חטא (to sin); רע hiph.
 draw near, to, קרוב.
 draw out, to, אָבֹר, hiph. to lengthen; מישך (to draw towards).
 dream, to, חלם; a dream, חלום.
 dry land, חרבָה.
 dung, מְרֻמָּה; dunghill, דמן.
 dust, עפר.
 dwell, to, ישב (to sit down); גור (to sojourn).
 ear, the, אָזֶן; dual אָזְנִים, hence hiph. חנין to give ear.
 earth, אָרֶץ, אָרֶמה ground; תבל the inhabited earth.
 eat, to, אכל.
 end, קץ (5 קץ) latter part, אָתָרith.
 end, to, qal intr., pi. trans.
 endure, to, יכל to be able; עמד to stand (firmly).
 enemy, אויב, qal ptc. of אִיבָּה to hate.
 enlighten, to, האיר, hiph. of אור.
 envy, to, קנאה, piel of קנאה; envy, subst. קנאה.

escape, to, נִמְלֹט (to be smooth);
niph. of מַלְטָה to be smooth.
establish, to, הַכּוֹן; פִּין (4) ; hiph. of קְוִם, hiph. of הַקִּים.
even, conj. גַּם אֲפָגָה; even to, עַד.
evening, עֶרֶב (4).
ever, for, לְנִצְחָה; for ever and ever,
עוֹלָם וְעַד.
every, from כָּל all, the
whole. See p. 161.
evil, m. רָעָה f.
exalt, to, רָום (to be high), pil.
חרום, hiph. of רָום.
excellent, to be, שָׁגֵב in niph.
excellent, אֲדוֹרָה.
exult, to, גַּלְלָה.
eye, an, עֵין, const. עֵינִים, dual עֵינִים.

face, פָּנִים, pl. of פָּנָה*; const. פָּנִים.
fail, to, אָבַד to perish; בָּלָה to
come to an end.
faithfulness, אַמְנוֹנָה.
fall, to, נִפְלָא.
falsehood, שְׁקָר (4).
father, אָב, p. 62.
fear, to, יָרָא.
fearful, יָרָא.
fiery, say of fire, אַשָּׁה.
fight, to, לְחַם (to devour).
fill, to, מַלְאָה.
find, to, מַצֵּא.
finish, to, בָּلָה piel of בָּלָה.
fish, subst. דְּגִים, pl. דְּגִים.
flame, לְהַבָּה.
flee, to, נִרְדֵּף, בָּרָח.
flesh, בָּשָׂר.
flock, עִדר herd (4); צָאן sheep.
flood, מִבּוֹל (the Deluge); נִחר.
flow, to, זָוֵב, נַעַל.
follow, to, רַדְף.

food, אַכְלָה (4).
fool, foolish; אַוִיל (wicked);
unwise; נַבְלָה (worthless).
foot, רַגְלָה (4).
forget, to, שִׁכְחָה.
forsake, to, עַזְבָּה.
fourfooted, חַלְקָה עַל אַרְבָּעָה.
friend, רָעִים (pl.).
fruit, פְּרִי (4) or פְּרִי.
fulfil, to, מִלְאָה piel, בְּלָה spec. piel.
full, to be, שְׁבָעָה; to become full,
מַלְאָה.
furnace, עַלְילָה; בּוֹרָה; בְּבָשָׂן (crucible);
(burning-place).

garden, גַּן (5, pl. גַּנִּים).
garment, בְּגִיד covering (4);
לִבְשָׁה clothing; or בְּתִנְתָּה coat.
garrison, מַצְבָּה or מַצְבָּה.
gate, שַׁעַר (4) דְּלָתִים, דְּלָתִים.
gather, to, אָסַף; to gather together,
קָהָל hiph.
generation, דָּזָר.
Gentile, גּוֹיִים (pl.).
gift, מַנְחָה, מַנְחָה offering.
give, to, נְתַנָּה.
give to wife, to, אַשָּׁה (לִ).
glad, to be, גָּוֹל to exult; שְׁמַח to be cheerful.
glide, to, הַלְּךָה piel.
glorify, to, בְּכָבֵד piel (niph. for pass.).
glory, תְּפִאָרָה, בְּבָזָד.
glory, to (make a boast), הַתְּפִאָרָה, hithp. of פָּאָר.
go, to, נִלְכֵד, בָּוֹא, הַלְּךָה.
go forth, to, יָצַא.
go hence, to, הַלְּךָה, יָצַא sometimes
with מִזְהָה.
goat, עֵזִים (5, pl.).
God, אֱלֹהִים, with sing. verbs; אֱלֹהִים.

gold, פָּנִים , fine gold.	holiness, קָדֵשׁ (4 ק). holy, קָדוֹשׁ .
good, טֹב .	honour, to, כַּיְדָה (to be weighty), <i>in piel.</i>
good, to do, יְתַבֵּחַ <i>hiph.</i>	hope, to, קָוָה <i>piel</i> ; hope, <i>subst.</i>
goodness, חֶסֶד (4 ח). grace, חָן (5 ח).	horn, to, קָרֵן (4 ק); to 'exalt the horn,' i.e. to give power or dignity: in music, קָרֵן or שָׂפָר .
grass, דְּשָׂא tender grass; חַצִּיר herbage.	horse, פָּרָשׁ <i>Sams.</i>
great, גָּדוֹל .	house, בֵּית . <i>See p. 62.</i>
great, to be, גָּדוֹל or גָּדוֹל , <i>in hiph.</i> to make great; שָׁנָא <i>hiph.</i> to be- come great (<i>rare</i>).	how? מָה , אֵיךְ . how long? עַד־מָתֵה .
greatly, מְאֹד .	humble, עֲנוּנִים (<i>pl.</i> עֲנוּנִי).
grow, to, גָּדוֹל .	hungry, to be, רָעֵב (ל for).
guide, to, נְהַל , <i>piel</i> of נְהַל to move; <i>ptc.</i> מְנַהֵּל a guide.	hurt, to, רָעַם <i>hiph.</i> ; רָעָע <i>hiph.</i> hurt, <i>subst.</i> פְּגֻעַת־רָעָע stroke of evil.
handmaid, שִׁפְחָה <i>Amma</i> maid- servant.	husband, בָּעֵל (<i>man</i>); אִישׁ (<i>lord</i>).
happy (art, is, etc.), אָשָׁרִי (<i>const.</i>) blessings upon. <i>See blessed.</i>	idols, אֱלֹילִים <i>pl. m.</i> ('things of nought').
harp, בְּנוֹר .	image, מְצַבָּה .
harvest, קָצֵיר .	immortality, חַיִּים נְצָחָה . (<i>See p. 240 note.</i>)
haste, to, חַשֵּׁשׁ .	impel, to, נְדַח ; <i>gen.</i> <i>hiph.</i> הַנְּדִיחָה .
hate, to, שָׁנֵא .	incline, to, נְטוּה to stretch; <i>gen.</i> <i>hiph.</i> הַטּוּה .
head, רָאשׁ (<i>pl.</i> רָאשִׁים).	increase, to, יִסְפֹּף <i>qal</i> , <i>hiph.</i> (by addition); גָּדוֹל <i>hiph.</i> (by growth).
heal, to, רָפָא <i>qal and piel.</i>	increase, <i>subst.</i> יִבְיאֵל produce; תְּבוֹאָה fruit, profit.
hear, to, שָׁמַע .	indignation, זָעַם .
hearken, to, הָעִין , הָעִין , <i>hiph.</i> (4 אָזַן)	inherit, to, נְחַל , <i>ירְשָׁה</i> .
heart, לִבְבָּס , (5 לִבְבָּס) לִבְבָּס .	inheritance. <i>See heritage.</i>
heaven, שְׁמָיִם .	iniquity, עָוֹן (<i>const.</i> עָוֹן).
heed, to take, שִׁמְרָה <i>qal or niph.</i>	innocency, תִּפְתָּחָה ; נְקִיּוֹן <i>integrity.</i>
help, <i>subst.</i> עַזרָּה (4 עַזרָּה), עַזרָּה .	instead of, תַּחַת .
herb, דְּשָׂא tender grass; עַשְׂבָּה vegetation (4 עַשְׂבָּה).	instruction, <i>m.</i> מוֹסֵךְ .
heritage, נְחַלָּה , <i>ירְשָׁה</i> .	iron, בָּרוּל .
hero, גָּבָר mighty one; גָּבָר mighty one of strength.	is, there, יְשִׁיָּה .
hide, to, קַחַר <i>gen. in hiph.</i>	is not, there, אֵין , <i>p. 142.</i>
high place, בָּמָה , <i>gen. pl.</i> בָּמֹות ;	
height generally, מָרוֹם .	
high priest, הָרָאֵשׁ (head- priest); פָּהָן <i>גָּדוֹל</i> (great priest).	

jest, to, **צָחַק**, **שְׁחַק**.

jewel, 'סְגִלָּה' (**בְּלִים**, *pl.*) peculiar treasure.'

journeying, **מַפְעָם**.

joy, subst. **גִּיל**; rejoicing, **מִשְׁשָׁש**.

judge, to, **שֹׁפֵט**; *qal ptc.* a judge.

judgment, **מִשְׁפֵּט**.

just, **צָדִיק**.

just, to be; to deal justly, **צָדָק**; *in piel and (generally) hiph.* to make or declare just.

keep, to, **שְׁמַר**.

kill, to, **הַרְגֵּת**; *hiph. of* ; *Mōt* to, **הַמִּתָּה**; *hiph. of* **חֶרֶב** to slaughter, **(for food)**.

kindness, **חַסְדָּה**; to show kindness, **הַחֲסִיד** *hiph.* **עַם** to).

king, **מֶלֶךְ** (*4 pl.*); to make king, **הַמֶּלֶךְ** *hiph.*

kingdom, **מְלָכָות**.

knee, **בָּרכִים** (*4, dual* **בָּרְכָּה**).

know, to, **יִדְעַת**; *inf. const.* **דִּעָת** knowledge.

ladder, **סֶלֶם**.

lament, to, **סִפְדָּר** (to smite, as the breast), **נִנְחָה**.

lamentation, **מִסְפֵּר**, **קִינָה**.

lamp, **נִיר**.

law, **תּוֹרָה**.

lay (song), **זְמִיר**.

laziness, **עֲצָלָה**.

leaf, **עַלְהָה** (*6, const.* **עַלְהָה**).

learn, to, **לִמְדָה**; *piel* to teach.

leave, to, **יִתְרַחֵר** *hiph.* to let remain over; **עַזְבָּה** to forsake.

left hand, **שְׂמָאל**; to turn to the left, **הַשְּׂמִיל** *hiph.*

length, **אַרְךָ**.

lest, **בְּלִתִּי**.

lie down, to, **רַבֵּץ**; **שָׁבֵב** to crouch.

lie, to (speak falsely), **בָּזַב** *gen. piel*; **שְׁקָר** *piel*.

lift up, to, **נִשְׁאָן**, *hiph. of* **הַרְבִּים**.

light, **אוֹר**.

lion, lioness, **אָרִיה** *m.*, **אָרִיה** *c.*; **שַׁחַל** young lion.

little, **קָטָן**; a little, **מַעֲט**.

little, to be, **קָטָן**.

live, to, **חַיָּה**; *in piel*, to preserve alive; **חַי** *adj.* living.

lodge, to, **לִין**.

long (adj.), **אָרֶךְ**, *const.* **אָרֶךְ**.

long-suffering, **אָרֶךְ אָפִים**.

look upon, to, **רָאָה**.

lord, **אֲדֹנִי** (*Ardon*).

LORD, the, **יְהֹוָה**, *p. 41.*

lose, to, **אָבֵד**; perish **אָבֵד**.

lot, **גּוֹרָל**.

love, to, **אָהָב** love, *subst.* **אָהָבָה**.

make one's bed, to, **הַצִּיעַ**, *hiph.* **יִצְעַ** to strew.

man, **אָדָם** a human being; a male person, *also* husband; **אָנָשׁ** a mortal.

manslayer, **רָצֵחַ**, *qal ptc.* of **רָצֵחַ**.

many, **רַב**, *pl.* **רַבִּים**, *fem.* **רַבָּה**, *pl.* **רַבָּות**.

matter (thing), **קְבָּר**.

meditate, to, **הַנְּהָה** (**לְ**, **בְּ**, **בְּ**, on).

merciful, **חַסִיד**; **בְּחַסְדָּה** pitiful.

mercy, **חַסְדָּה**; the mercy-seat, **כְּפָרָת**.

midst, **בְּתוֹךְ**, *const.* **בְּתוֹךְ**; in the midst of.

mighty, **גּוֹדָע**.

minister, to, **שְׁרָת**, *piel of* **שְׁרָת**.

miracle, **אֲזֹת** sign (*pl.* **אֲזֹתִים**); **מוֹפֵת** wonder.

miserable, **עִמְלָא**.

missing, to be, **עַדְרָה** *in niph.* (*in qal*, to arrange, muster). So **פְּקָד** *niph.*

mist, אַרְפָּل ; vapour; טָלָ .	oppressed, עַשְׂק , <i>qal ptc. pass. of עַשֵּׁק</i> .
mistress, גִּבְרִית opposed to servant; possessor. בָּעֵלהּ .	orphan, יִתּוֹם .
mockery, לְעֵגֶל .	other, אַחֲרָ .
moon, יְרֵחָ ; month, לְבָנָה ; Morrow. <i>See to-morrow.</i>	oven, תְּנוּרָ .
Most High, the, עֶלְיוֹן .	overthrow, <i>subst.</i> מִהְפְּכָה .
mother, אֶם . <i>See p. 62.</i>	pass away, to, עַבְרָ .
mount, mountain, הַר (<i>5, pl.</i> הַרִּים).	path, מַסְלָה , <i>Araha</i> .
mourning, אַבְלָי (<i>w. suff.</i> אַבְלִי).	peace, שָׁלוּם .
mouth, פֶּה , <i>const. פִּי</i> , <i>pl.</i> פִּוּתָה . <i>See p. 62.</i>	people, a, עָם ; a nation, לְאָום .
move, to (advance), הַתְּנִיחַל , <i>hithp.</i> of נְהַלָּ .	perfect, שְׁלִימָם ; <i>תְּמִימָם</i> ; finished, whole. שְׁלִימָם .
murderer, רֹצֶחֶן , <i>qal ptc. of רֹצֶחֶן</i> .	perhaps, אִיּוֹלִי .
murmur, to, נְלֹונֵן <i>niph.</i> , הַלְּוִין , <i>hiph.</i> מְלִיאֵן or לִיאֵן ; murmur, <i>ptc.</i> מְלִיאֵן ;	perish, to, אָבֵדָ .
murmurings, תְּלֻגָּות .	pillar, עַמּוֹד .
name, a, שֵׁם , <i>w. suff.</i> שְׁמִיכָם , שְׁמִינוּ , <i>pl.</i> שְׁמָותָה , <i>const.</i> שְׁמָותָה .	pit, בָּאָר (cistern, <i>as opposed to</i> springing well).
nation, גּוֹי , עַם and people.	pitcher, כֶּד (<i>5</i>).
near, to be, קָרְבָּ to bring near, <i>qal and hiph.</i> ; near, <i>adj.</i> קָרּוֹב .	place, <i>subst.</i> מִקְוָם .
night, לְילָה generally with לְ .	place, to, שָׁוֹם or שָׁמֵן .
nostrils, אַפְּיִים <i>dual.</i>	plant, to, נְטוּעַ ; a plant, נְטוּעָה .
not, לֹא , אַל , לֹא . <i>See p. 141</i> ; 'there is not,' אֵין (<i>const. of אֵין</i>).	plunder, to, בָּזָן .
nought, אַפְּסִים (cessation); for nought, חַטָּם .	poor, עֲנֵי ; דָּל ; אַבְיוֹן .
observe, to, שְׁמַרְ .	poor, to make, הַזְּרִישׁ , <i>hiph. of הַזְּרִישׁ</i> .
obtain, to, הַשְׁגִּג , <i>hiph. of פּוֹקֵד</i> ; <i>hiph. of נְשָׁגֵן</i> .	portion, חַלְקָה (<i>4 חַלְקָה</i>).
offer, to, זָבַח (to sacrifice); הַעֲלָה , <i>hiph. of עַלְהָה</i> (to cause to go up).	possession, נְחַלָּה ; מִקְנָה (inheritance).
offering, an, קָרְבָּן (brought near); presented, מְנֻחָה (<i>presented</i>); זָבַח (sacrifice).	possession, to get, יְרַשְׁ .
oil, שְׁמַן .	pour forth, as of music, הַבְּיעָ , <i>hiph. of גַּבְעָה</i> .
on behalf of. <i>See behalf.</i>	power, חִילָּה (<i>strength</i>); בָּחָן (<i>also virtue, courage, wealth</i>).
	praise, to, הַלְּלָה <i>piel</i> (הַלְּלָה to be bright); praise, <i>subst.</i> תְּהִלָּה .
	precious, יָקָרָ .
	present (at hand), קָרְבָּן .
	pride, גָּאוֹנָה .
	priest, פְּהָנִים (<i>pl. בְּהָנִים</i>); priesthood, כְּהָנָה .
	prize, to, יִקְרַבְ (<i>hoph. of הַזְּקִירָה</i>).

prophet, נִבְיאָה ; a seer, תֹּזֵה (ptc. of חִזֵּה).
 prosper, to, צַלֵּחַ ; hiph. to cause to prosper, הַצְלִיחַ.
 prove, to, בְּחַזֵּן (to test).
 prudence, עַרְמָה.
 prudent, to be, הַשְׁבִּיל , hiph. of שָׁבֵל.
 punish, to, הַכְּפָה , hiph. of נְכָה .
 pure, טָהוֹר (chiefly used of gold).
 pursue, to, רַדֵּף .
 quail, subst. שְׁנָלוֹ (collective).
 queen, נֶשֶׁלֶת , גִּבְּרִית , מֶלֶכֶת .
 rain, מַטָּר (4 גַּשְׁעָם).
 ram, אַיִל , pl. אַיִלִים .
 ray, נְגֻם (4 נָגָם).
 reach, to, הַגְּעַע , hiph. of נָגַע to touch.
 reap, to, קָצֵר ; reaper, ptc. קָצֵר .
 rebuke, חִרְפָּה .
 receive, to, קָבֵל piel; לְקַח to take.
 reckon, to, חָשַׁב .
 recompense, a, גַּמְוִיל , m. See render.
 reconcile, to, כְּפַר , piel of כְּפָר to cover.
 refreshed, to be, נִפְשֵׁשׁ ; inf. הַנִּפְשֵׁשׁ ; niph. of נִפְשֵׁשׁ .
 refuge, מְחֻסָּה .
 regard, to, הַקְשִׁיב , פִּנְהָה , hiph. of קָשַׁב to sharpen (the ear), hearken.
 rejoice, to, גִּיל or שְׂמִיחָה , פִּיל .
 remember, to, זָכַר .
 remove, to, הַסִּיר , hiph. of סָור .
 rend, to, קָרַע , פָּרַם .
 render, to, הַשִּׁיב , hiph. of שָׁבֵב to return. For 'render recom-

pense,' say 'render according to the work.' גַּמְלָה .
 reproach, subst. חִרְפָּה , pl. חִרְפּוֹת .
 requite, גַּמְלָה . See render.
 rest, to, שְׁבַת ; in hiph. to give rest. מְנוֹחָה , מְנוֹתָה .
 return, to, שָׁבַע (gen. intrans.) and hiph. (trans.).
 riches, עַשְׂרָה ; to make rich, הַעֲשֵׂר , hiph. of עַשְׂרָה .
 right, the, יְמִין .
 right hand, the, יְמִין .
 righteous, צָדִיק .
 righteousness, צָדִיקָה .
 rise, to, קָום .
 rock, צָוָע , צָוָעָה .
 root, a, שָׁרֶשׁ (4 שָׁרֶשֶׁת).
 root, to take, הַשְׁרִישׁ , hiph. of שָׁרֶשׁ .
 ruin, מְחֻתָּה .
 rule, to, רְדֵה , מְשֻׁלָּח .
 Sabbath, שְׁבָת .
 sacrifice, זְבַח (4 זְבַח).
 safety, יְשֻׁעָה (4 יְשֻׁעָה or יְשֻׁעָה).
 sand, חֹול (collective).
 save, to, הַשְׁעִיעַ , hiph. of יְשֻׁעָה . See also deliver.
 say, to, אָמַר .
 scorn, לְעָגָל .
 screen (covering), סְתָר (4 סְתָר).
 season, עֵת , pl. עֵתּוֹת .
 seduce, to, הַתְּעוּתָה , hiph. of תְּעֻתָּה ; impf. apoc. תְּתֻעָה .
 seed, זְרֻעָה (4 זְרֻעָה).
 seek, to, בְּקַשׁ , piel of בְּקַשׁ .
 seem, to, נִחְשַׁב , niph. of חִשְׁבָּה (to be regarded as). Often rendered by the phrase 'to be in the eyes of.'
 seize, to, אַחֲזָה , חֹזֶק hiph.

sell, to, מִכְרָה.	spirit, רוח.
send, to, שָׁלֹחַ.	spread out, to, גַּתֵּה.
sepulchre, קֶבֶר (4 ק). (4 ק).	stand, to, עַמְדָה.
serpent, נַחַשׁ.	star, בּוֹבֶבֶן.
serve, to, עַבְדָה; servant, עַבְדָּר (4 ע); service, servitude, עַבְדָּה.	station, מִצְבָּה.
set, to, שִׁים or שִׁים.	stay oneself, to, נִסְמַךְ, niph. of סִמְכָה.
seven, שְׁבַע; seventh, שְׁבֻעָה.	steadfast, to be, אֲמִין (to be strong) esp. in hithpael.
shade, צָל (5 צ).	step, subst. פְּעָם (pl. פְּעָמִים). מִצְעָד.
Sheol, שְׂאֹל.	stoop, to (descend), יָרַד.
shepherd, רֹאֶה, qal ptc. of רֹאֶה to feed.	storm, סָעָרָה.
shine, to, אָזֵר; הִזְהִיר, hiph. of אָזֵר to shine forth.	stranger, גֵּר.
shoulder, שְׁכָם (w. suff. שְׁכָמִי).	stream, נִחל, נִהְר.
show, to, הִגִּיד, hiph. of נִגְדָּה.	strength, כְּחַלְל.
sickness, מַחְלָה.	stretch forth, to, גַּתֵּה.
silent, to be, דָּמָם, חַשָּׁה.	strong, עִזִּים, בְּבִיר, חַזְקָה (pl. עִזִּים).
silent, קְיֻמִּיה (lit. silence).	strong, to be, חַזְקָה, in hiph. to strengthen, hithp. to show oneself strong.
silver, פְּסָף (4 פ).	stubble, קָשׁ, m. (5).
sin, חַטָּאת; sinner, חַטָּאֵן, pl. חַטָּאות.	subject, to be, בְּנֵעַ, niph.
sister, אֲחֹות.	subside, to, see p. 233 note; גִּבְעָע (niph. גִּבְעָע to take off).
skin, עור.	sun, the, חַמָּה, שְׁמַשׁ (poet.). חַרְסָם.
sleep, to, יִשְׁן; sleep, subst. שְׁנָה.	support, to, סִמְכָה.
slowly, gently, לְאַטְלָה; slow to wrath, אַרְךְ אַפְּיִים.	sustain, to, בְּלִבְלֵל, pilpel of בּוֹל to hold or measure.
sluggard, עַזְלָל; adj. slothful.	swear, to, גַּשְׁבַּע, niph. of שְׁבַע from שְׁבַע seven.
small, קָטָן.	sword, חֶרְבָּה (4 חֶרְבָּה).
smoke, עַשְׁן.	table, לִחְזָן; tablet, לִחְזָן, pl. לִחְזָנִים, לִחְזָנִת.
snow, שָׁלֹג.	take, to, לִקְחָה, נִשְׁאָה, לִכְדָּר.
so, בְּן.	take heed, to, קָשְׁבָה, שְׁמַר hiph.
soil, שְׂדָה.	take hold, to, חַזְקָה, hiph. of חַזְקָה (4 חַזְקָה or עַל ל, בְּ) (w. suff. עַל or ל, בְּ).
son, בָּן, see p. 62.	take up, to, עַלְהָה, נִשְׁאָה, עַלְהָה hiph.
song, שִׁירָה, שִׁיר.	temper, to, קָלָל, הַקָּלָל, hiph. of קָלָל.
soul, נֶפֶשׁ (4 נֶפֶשׁ).	tempest, שָׁעֵר, סָעָרָה.
sow, to, תְּרַעַם.	temptation, מִפְתָּחָה.
spark, בְּנֵי רָתֶף; sparks, שְׁבִיבָה (offspring of burning coal).	
speak, to, קָרַב mostly in piel.	
speech, מְלִים, קָרַב, אָמֵר, pl. מְלִים.	

ten, עֶשֶׂר. *See pp. 135, 136.*
 tender, רָקֶה (5).
 tent, tabernacle, מִשְׁבֵּן, אֹהֶל.
 thanks, to give, הַזְּדָחָה, *hiph. of* יְדָה; *impf.* יְזָה.
 thanksgiving, תְּזָהָה.
 there, therein, שָׁם.
 therewith ('with it' according to the sense), בָּהּ, בָּוּ, עַלְיוֹ, etc.
 thing, a, קְרָבָר (word).
 this, these, זוּה, זֹאת, אֲלָה.
 thought, עַשְׁתָּנָה; (scheme, plan) מִזְפָּה.
 throne, כְּסָאוֹת (*pl. כְּסָא*).
 thrust through, to, דָּקַר.
 timbrel, תָּזָף.
 time, עַת (5 ע); a set time, מָעוֹד.
 to and fro. *Say* 'going and returning.'
 to-morrow, בַּיּוֹם מַחְרָה.
 top, רָאשׁ. *See head.*
 torment, חַבְּלִים; *pl. נִגְעָל*; *qal*, pl. חַבְּלִים.
 touch, to, נִגְעַע.
 towards, אֶל, מִזְלָל, (forepart, front, *subst. as prep.*).
 transgressor, פְּשָׁע, *ptc. of* פְּשֻׁעָה (*pl. פְּשֻׁעִים*).
 tree, עֵץ (3, *pl. עֵצִים*), often collective.
 trial, to make, צְרוֹף.
 tribe, שְׁבָט staff or sceptre; (4 שׁ), מַטָּה (branch).
 trouble, גַּע, עַמְלָה, צְרָה.
 trumpet, שׁוֹפֵר.
 trust, to, בְּטַח, אָמֵן.
 truth, אָמָת, *w. suff.* אָמָתָה.
 turn, to, שׁוֹב.
 turn away, to, סָור *qal* (*intrans.*), *hiph. (trans.)*.
 tyrant, נָגִישׁ (*ptc. of* נִשְׁׁשָׁנָה).

under, תְּחִתָּה.

unfortunate, אָבֵד, *ptc. of* אָבֵד.
 unintentionally, בְּכַלְיָדָעַת.
 unseen, נְרָאָה (*niph. ptc. of* רָאָה) with אַיִן.
 until, עַד.
 uphold, to, סְמַךְ, תְּמַכֵּךְ.
 upon, עַל.
 upright, יָשָׁר.
 violence, חַמֵּס, מְרוֹצֵחָה.
 visit, to, פְּקַר.
 visitation, פְּקִדָּה.
 voice, קָולּות (*pl. קָולָה*).

walk, to, הַלֵּךְ, often *hithpael*.
 want, to, חַסְרָה.
 war, מִלחָמָה.
 warrior, אִישׁ מִלחָמָה, גָּבוֹר.
 watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; שְׁמַר (to guard).
 water, מִים (*const.* מַיִם).
 wave, גָּלָל (5 מִשְׁבָּרִים) (only in *pl.*) breakers.
 way, דַּרְךָ (4 דַּרְךָ).
 well, *subst.* בָּור, בָּאֵר (*see pit*).
 well with, to be, יִטְבָּה, esp. in *hiphil* (*הַיְטִיב*).
 whence? מְאַין?
 wherewith? בְּפַנְהָה.
 whirlwind, גָּלָל, סְוִפה.
 white, לְבָן.
 whither? אֵנָה?
 whole, כָּל; the whole of כָּל.
 whosoever, כָּל every one, (often with *ptc.*); מַיִם.
 wicked, רָשָׁע.
 wickedness, רָשָׁעָה, רָשָׁעָה.
 wife, אִשָּׁה. *See p. 62.*
 wilderness, מִרְבָּר.
 will, *subst.* רְצִין.

wind, רִוח.

wisdom, חָכֶמֶת.

wise, חָכָם.

witness, a, עֵד ; (*pl.* עֲדִים) witness (testimony), עֵד or עַדְה ; the Testimony, עַדְותָה.

witness, to bear, עִזָּד.

woe, אֹוי.

woman, אִשָּׁה. See p. 62.

word, דְּבָר.

work, פְּעָל, מְעֻשָּׂה.

work, to, עֲשָׂה.

world, תְּבִלָּה (inhabited world).

worms, רַמְתָּה coll. ; תַּוְלָעָה earthworm.

worthy, אִישׁ יִקְרָר (a worthy person, *with* חִיל); to be worthy of, יִקְרָר *with* לִ.

wrath, חִמָּה, אַפִּים (nostrils); (heat); קָצֶף (of Divine wrath).

wretched, אַבְדָּן.

write, to, סְפִיר, בְּתַבָּב; *ptc.* writer, scribe.

wrong, subst. חַמֵּס, עִוְתָה.

young man, נָעָר, עַלְמָן.

youth, נָעָרָה f. ; יָלִידִים m. *pl.* as abstract.zealous, to be, קָנָא, *piel* (לִ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Jacob, יַעֲקֹב.	Nabal, נָבָל.
Japheth, יְפָתֵח.	Nebuchadnezzar, נֶבֶכְדָּנָאצֵר. ³
Jashar, יִשְׁאָר.	Noah, נֹחַ.
Jeroboam, יְרֻבָּעָם.	Palestine, פְּלִשְׁתִּית (land of the Philistines).
Jerusalem, יְרוּשָׁלָם (Yerushlām).	Persia, פְּרָסָה.
Jesse, יִשְׁיָה.	Pharaoh, פְּרָעָה.
Jesus, יֵשָׁעַ.	Philistine, פְּלִשְׁתִּי.
Joab, יוֹאָב.	Phinehas, פִּינְחָס.
Jonathan, יְהוֹנָתָן.	Rachel, רָחֵל.
Jordan, יַרְדֵּן (generally with art.).	Rebekah, רָبְקָה.
Joseph, יוֹסֵף.	Rehoboam, רְחוּבָם.
Judah, Judas, יְהוּדָה.	Reuben, רָאוּבֵן.
Laban, לָבָן.	Sarah, שָׂרָה.
Lebanon, לְבָנוֹן (often with art.).	Saul, שָׁאֵל.
Lot, לוֹט.	Seth, שֵׁת.
Maccabæus, מַקְבֵּי. ¹	Shechem, שְׁכֵם.
Manasseh, מְנַשֵּׁה.	Shem, שֵׁם.
Mattathias, מַתָּתִיא.	Simeon or Simon, שִׁמְעוֹן.
Mephibosheth, מְפִיבְשֵׁת.	Sinai, סִינַי.
Mesopotamia, אֶרְםָנְהָרִים. ²	Solomon, שְׁלֹמֹה.
Mishael, מִישָׁאֵל.	Zedekiah, צְדָקִיָּהוּ.
Moab, מוֹאָב.	Zion, Sion, צִיּוֹן.
Modin, מוֹדִין.	Zoar, צֹעָר.
Moses, מֹשֶׁה.	

¹ So Ewald, from מְקַבָּה 'a hammer' (compare Charles *Martel*) ; others write as from the initial letters of who is like Thee among the gods, Jehovah? Exod. xv. 11. ² Aram (Syria) of the two Rivers. ³ In Jeremiah and Ezekiel Nebuchadnezzar נֶבֶכְדָּנָאצֵר *Nebuchadnezzar*.

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.		Micah	מִיכָּה
Genesis ¹	בְּרֵאשֶׁת	Nahum	נָחוֹם
Exodus ¹	שְׁמוֹת	Habakkuk	חֲבָקָעַק
Leviticus ¹	וַיְקָרָא	Zephaniah	צְפָנִיהוּ
Numbers ¹	בְּמִרְאֶבֶר	Haggai	חַגַּי
Deuteronomy ¹	דְּבָרִים	Zechariah	זְכָרִיה
		Malachi	מָלָכִי
THE PROPHETS.	נְبִיאִים	THE WRITINGS ⁴ .	בְּתִיבִים
Joshua ²	יְהוֹשֻׁעַ	Psalms	פָּתָلִים
Judges	שׁׂופְטִים	Proverbs ¹	מִשְׁלִים
1 Samuel	שְׁמוֹאֵל א'	Job	אִיּוֹב
2 Samuel	שְׁמוֹאֵל ב'	Song of Solomon ⁵	שִׁיר הַשִּׁירִים
1 Kings	מֶלֶכִים א'	Ruth	רוּת
2 Kings	מֶלֶכִים ב'	Lamentations ¹	אַיִּבָּה
Isaiah ³	יְשֻׁעָיָהוּ	Ecclesiastes	קָהָלָת
Jeremiah	יְרֵמִיאָהוּ	Esther	מְגַלְתַּת אֲסָתָר
Ezekiel	יְחִזְקָאֵל	Daniel	דָּנִיאָאֵל
Hosea	הֹשֵׁעַ	Ezra	עֹזָרָא
Joel	יֹאֵל	Nehemiah	נְחִמָּה
Amos	עָמוֹד	1 Chronicles	דְּבָרֵי הַיּוֹםִים א'
Obadiah	עֹבֶדְיָה	2 Chronicles	דְּבָרֵי הַיּוֹםִים ב'
Jonah	יֹנָה		

¹ Hebrew name taken from the first word or phrase of the Book.

² Joshua to 2 Kings, inclusive, 'the former prophets'.

³ Isaiah to Malachi, 'the latter prophets'.

⁴ Gr. 'hagiographa.'

⁵ 'Song of Songs' to Esther, inclusive, 'the five rolls'.

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